

Williams, John

A catechism truly representing the  
doctrines and practices of the  
church of Rome

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A  
CATECHISM

Truly representing the  
**Doctrines and Practices**  
OF THE  
CHURCH of ROME,  
WITH AN  
**ANSWER**  
thereunto.

*Williams, John*

By a Protestant of the CHURCH  
of ENGLAND.

*W. Williams*  
The Second Edition Corrected:

With a VINDICATION of a Passage in  
the said CATECHISM from the EXCEP-  
TIONS made against it, in *A Reply to the*  
*Answer of the Amicable Accommodation.*

L O N D O N,

Printed for Richard Chiswell, at the Rose and  
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CATHEDRAL

DOCTRINE AND DISCIPLINE

OF THE

CHURCH OF ROME

WITH

ANSWER

TO

By a Translation of the CHURCH

OF ENGLAND

THE SECOND EDITION CORRECTED

With a Vindication of a Passage in

the Declaration of Sentiments

in 1704: and against it, in 1705 and

1706 of the Author of the

LONDON

Printed by J. B. Smith, in the Strand, 1707.

# THE PREFACE.

**I**T has been a complaint of late amongst some of the Romish Church, that the Protestants have misrepresented the Doctrine of their Church, to make That and Them odious to the World : And on the other side, the Protestants accuse several of the late Writers in that Church, of concealing, disguising and palliating their Doctrines, the better to impose upon and seduce those to their Religion that do not sufficiently understand it. The latter justify their charge by producing such Authors as have in several Ages not on-

# The Preface.

ly taught that Doctrine, but taught it as the Doctrine of their Church : The former deny the charge by appealing from particular Authors to an higher Authority, to Councils and publick Acts and Decrees, to Missals, Breviaries, Catechisms, &c. Now though those Protestants are not to be blamed, when the Authors they quote have been first licensed and approved in that Church, and were never afterward condemn'd by it ; yet in composing this Catechism out of their Writings, to avoid contention as much as I can, I have generally observed their directions, and have seldom made use of particular Authors among them, but when it is for the Explication of a Doctrine that is not sufficiently explain'd, or for confirmation of a Doctrine generally received. And if after all, any shall oppose his own, or the Sentiments of some Authors of a later date, to these Authorities I  
here

# The Preface.

here produce ; I conceive we have no more reason to take the Sence of their Church from their particular opinion , and modern Explication, than they would have us to take it from particular Authors among themselves, which they decline. I am very confident that the Quotations throughout are true ( excepting what Errors may happen to escape the Press ) having again and again examined them ; and I have been as careful as I could not to mistake the sence of them ; that I might rightly understand and truly represent the Doctrine which I profess to censure : for without a faithful and impartial examination of an error, there can be no solid or true confutation of it.

The Reader will easily observe, that the Roman Catechism is all along on the left Page, and the Reply on the right.

# Roman Catechism

*Faithfully drawn out of the allowed Writings of the Church of Rome.*

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## S E C T. I.

*Of the Church, and Rule of Faith.*

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Q. 1. **W**hat is the Church of Rome?

A. The Church of *Rome* is that society of Christians, which professes it necessary to Salvation (a) to be subject to the Pope of *Rome*, as the alone visible Head of the Church (b).

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(a) We do say, define and pronounce that it's absolutely necessary to Salvation, for every man to be subject to the Pope of Rome. Extravag. Unam Sanctam de majoritate & obedientia.

(b) Bellarm. de Eccles. milit. l. 3. c. 2. ff. Nostra autem sententia, & cap. 5. ff. respondeo neminem.



THE  
R E P L Y  
TO THE  
Roman Catechism.

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S E C T. I.

*Of the Church, and Rule of Faith.*

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R. 1.

**W**

E read of Christ the Head, from whom the whole Body is fitly joyned together, Ephes. 4. 16. And the holding and adhering to that head [Coloss. 2. 19.]

is the one great Note of the Church, given by S. Austin de unit. Eccles. c. 3. & 4. But there is neither in Scripture, nor Antiquity any evidence for a visible Head, and much less for the visible Head the Pope, and least of all that it's necessary to Salvation to be subject to him.

If it's necessary to Salvation to be subject to him, it's as necessary to know who is the Pope; but that the World hath often been divided about, when there were sometimes three, and for about 40 Years together two Popes equally pretending to the Chair. *Vid. Theod. Niem. de Schism. univers.*

Q. 2. **H**ow comes subjection to the Pope to be necessary to Salvation, and an essential note of the Church?

A. Because the Pope is Christ's Vicar, S. Peter's Successor (a), and hath the supreme power on Earth over the whole Church (b). The Church is called one as it hath one invisible Head, Christ; and one visible who doth possess the Chair at Rome, as the lawful Successor of S. Peter Prince of the Apostles (c).

(a) Concil. Trid. Sess. 6. Decret. de Reform. cap. 1. Bulla Pii 4. sup. form. Juram.

(b) Con. Trid. Sess. 14. c. 7.

(c) Catech. Rom. par. 1. c. 10. n. 11.

Q. 3. **W**hat Authority doth the Church of Rome challenge?

A. She declares that she is the Mother and Mistress of all Churches (a), and that to believe her so to be is necessary to Salvation (b). Pope Innocent the 3d thus declared, as God is called universal Lord, because all things are under his Dominion: So the Church of Rome is called Catholick or Universal, because all Churches are subject unto her (c).

(a) Concil. Later. 4. Can. 2. Concil. Trid. Sess. 7. de Bapt. Can. 3. c. c.

(b) Bulla Pii 4. super form. Jur.

(c) Apud Bzovium, Annal. 1199.

R. 2. **I**F Christ gave no such power to S. Peter, or the Pope be not S. Peter's Successor, then the Pope has no pretence to this Power. And if we consult Scripture, we read that Christ gave some Apostles, and some Prophets, &c. for the work of the Ministry, and the edifying the Body, Ephes. 4. 11, 12. but that he gave one Apostle preheminance above the rest, and much less absolute power over them, we read not. This Sovereign power they were forbidden to attempt or desire, Matth. 20. 26. and S. Paul was so far from acknowledging it, that he challenged an equality with the rest of the Apostles, Gal. 1. 15, 17. and upon occasion withstood S. Peter, Gal. 2. 11.

To this we may add the judgment of S. Cyprian. *The other Apostles are the same S. Peter was, endowed with an equal fellowship of honour and power.* Epist. de unit. Eccles.

R. 3. **A**S it was foretold ( *Isaiah 2. 3* ) so it was fulfilled, *Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.* There the Church began, and therefore in the Synodical Epistle of the second General Council of Constantinople, *Jerusalem is called the Mother of all Churches.* Baron. A. D. 382. p. 461.

If the Church of Rome is the Mistress, because she is the Mother ( as Pope Innocent the first would have it, *Epist. 1. ( concil. Tom. 4. p. 5. )* ) then Jerusalem should have been the Mistress as well as Mother. If the Mistress, because she was once the Imperial City, then Constantinople was so likewise; and accordingly it was Decreed in the 4th General Council, that of Chalcedon, *Can. 28, That the Church of Constantinople should have equal priviledges with that of Rome, because she is the Imperial Seat.*

And if she claims this Sovereign Authority upon any other reason, she never had, nor can ever prove a right to it.

This is confirm'd by Pope Pius 2. ( when a Cardinal ) *Epist. 288. p. 802.* who saith, *That before the time of the Niceene Council, little regard was had to the Church of Rome.*

Q. 4. **H**ow doth the Church of Rome exercise, or what use doth she make of this Authority?

A. She requires all persons upon her sole Authority, to receive and believe the Doctrines she proposes to be received and believed (a), and without the belief of which she declares there is no Salvation (b).

(a) Concil. Trid. Sess. 13. decret. de Euchar. & Sess. 25. Decret. de Purgatorio. And there are above 100. Anathema's in that Council in point of Doctrine against such as do not so believe.

(b) Bulla Pii 4. super form. Juram. This is the true Catholick Faith without which no Man can be saved.

Q. 5. **D**oeth not the Church of Rome acknowledge the Holy Scripture to be a sufficient Rule for Faith and Manners?

A. No: For there are some Doctrines proposed by that Church as matters of Faith, and some things required as necessary duty, which are by many Learned Men amongst themselves confess'd not to be contained in Scripture.

Q. 6. **W**hat Doctrines of Faith and matters of practice and necessary Duty, are thus acknowledged not to be in Scripture?

A. The

R. 4. **G**A L. 1. 11, 12. *The Gospel which was Preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Verf. 8. 9. *Though we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached, let him be accursed, or be under an Anathema.*

The Church of Rome expressly professes not to receive her Doctrine by special Revelation: or if she did so pretend, she cannot avoid S. Paul's Anathema, when, for instance, she requires to bow down before an Image, which the Scripture forbids; and forbids to read the Scripture, which is required.

And without doubt the Text of the Apostle holds as much against any other, as against himself or an Angel from Heaven; and it would have been true if he had added, *If we or an Angel, or the Church of Rome preach any other Gospel, &c.*

R. 5. **W**E read in Scripture of the Faith once delivered to the Saints; Jude 3. & 2 Tim. 3. 16, 17.

*All [ or the whole ] Scripture is profitable for Doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*

The Scripture is a rule sufficient in it self, and was by Men divinely inspired, fully delivered to the World; and so neither needs, nor is capable of any further addition.

So Tertullian saith, *Let the Shop of Hermogenes shew that this thing is written. If it be not written, let him fear the mo pronounced against them that add to or take from Scripture.* Contr. Hermog. c. 22.

R. 6. **S** - Augustin on the contrary determines, lib. contr.

Pet. 1. 3. c. 6. *If any one concerning Christ and his Church, or concerning any other things which belong to Faith or Life, I will not say if we, but (which S. Paul hath added) if an Angel from Heaven, preach unto you besides what ye have received in the Law and Evangelical writings, let him be accursed. For as all Faith is founded upon divine Authority, so there is now no divine Authority but the Scriptures;*

*A.* The Doctrines of Transubstantiation (*a*) of the seven Sacraments (*b*), of Purgatory (*c*) and the practice of Half-Communion (*d*) Worshipping of Saints and Images (*e*), Indulgences (*f*), and Service in an unknown Tongue (*g*), and several others.

(*a*) Scotus in 4. sent. dist. 11. q. 3. & Yribarn in Scot

(*b*) Bellarm. l. 2. de effectu Sacram. c. 24, 25. ff. secunda probatio. Cassander. Art. 13. ff. 2.

(*c*) Roffens. contr. Luther. art. 18.

(*d*) Concil. Constan. Sess. 13. Cassander. Art. 22.

(*e*) Bellarm. de cult. Sanct. l. 3. c. 9. ff. præterea. Cassander. Consult. Art. 21. ff. 4.

(*f*) Polyd. Virg. de invent. lib. 8. c. 1.

(*g*) Bellarm. de verb. Dei. li. 2. c. 16. ff. *Sed neque* & *At obijcies.*

**Q. 7.** **W**hat doth the Church of Rome propound to her self as an intire Rule of Faith?

*A.* Scripture with Tradition; and she requires that the Traditions be received and revered with the like pious regard and veneration as the Scriptures; and whosoever knowingly contemns them is declared by her to be Accursed. *Concil. Trid. Sess. 4. Decret. de Can. Script.*

**Q. 8.** **W**hat do they understand by Traditions?

*A.* Such things belonging to Faith and Manners, which were dictated by Christ or the Holy Ghost in the Apostles, and have been preserved



ures ; and therefore no one can make that to be of divine authority, which is not contained in them. And if Transubstantiation and Purgatory, &c. are not delivered in scripture, they cannot be Doctrines of Faith. Therefore Basil (when about to sum up a confession of Faith) saith, it's as well an evident defection from the Faith, to introduce any thing that is not written, as it is to reject any thing that is. Homil. de fide.

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R. 7. **M**atth. 15. 9. Our Saviour saith of the Pharisees ; *In vain do they worship me, teaching for Doctrine the Commandments of Men* ; forbidding that as unlawful which God hath not forbidden, and requiring that as a necessary duty which God hath not required.

*Tradition* is but another word for delivering to another ; which may either be by word or writing ; and thus the Faith and Doctrine contained in the Gospel, is called *Tradition* by the Apostle. 2 Thes. 2. 15. And so Irenaeus calls the chief Articles of our Faith *Apostolical Tradition*. lib. 3. c. 4. But in the Ecclesiastical sence, Tradition is ordinarily taken for what is not written in Scripture, and in this sence we deny that there are any other Apostolical Traditions concerning Faith and Manners, than what are contained in Scripture ; and that (whatever the Church of Rome pretends) no such are to be received with the like regard as the Scriptures, or are necessary to Salvation.

So S. Hierom in cap. 1. Aggæi, the Sword of God [his word] doth smite those other things, which they do find and hold of their own accord, as by Apostolical Tradition, without the Authority and testimony of Scripture.

preserved by a continual succession in the Catholick Church, from hand to hand without writing, *Concil. Trid. ibid. Bellarm de Verbo, 4. c. 2. init.*

Q. 9. **W**hat are those Traditions, which they profess to have received from Christ and his Apostles?

A. There was never yet a sum of them published, but they tell us that of this nature are, The offering the Sacrifice of the Mass for the Souls in Purgatory (a), the mystical Benedictions, Incensings, Garments and many other things of the like kind (b), Salt, Spittle, Exorcisms, Chrism, and Wax-Candles used in Baptism (c), &c. the Priests, shaving the head after the manner of a Crown (d).

(a) Conc. Trid. Sess. 22. c. 2.

(b) Ibid. c. 5.

(c) Catech. Rom. par. 2. c. 2. n. 59, 65, &c.

(d) Ibid. c. 7. n. 14.

Q. 10. **D**oth the Church of Rome agree with other Churches in the number of Canonical Books of Scripture?

A. No. For she hath added to the Canonical Books of the Old Testament, *Tobit, Judith, Wisdom, Ecclesiasticus, Baruch*, the two Books of *Maccabees* (a), and a new part of *Esther*, and of *Daniel*;

S. Cyril Hierosol. doth affirm, that it becometh us not to deliver, no not so much as the least thing of the Holy mysteries of Faith, without the Holy Scripture, &c. that is the security of our Faith, not which is from our own inventions, but from the demonstration of the holy Scriptures. Cateches. 5.

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R. 9. **M**ark 7. 8. Laying aside the commandment of God, ye hold the Tradition of Men, as the washing of Pots and Cups: and many other such like things ye do.

The Church of Rome hath no more to shew for their holy Water and Incensings, and Salt and Spittle, &c. than the Pharisees for their Traditions: and since they no less impose and set them up as Divine, than the other, they are alike guilty with them.

S. Basil saith in Reg. brev. Reg. 95. It's necessary even for Novices to learn the Scriptures, that the mind may be well confirmed in piety, and that they may not be accustomed to humane Traditions. For otherwise in tract of time, a fondness for such Traditions may raise them to an equal authority, and they may be thought of as much necessity as what is contained in the Scriptures themselves; as experience hath fully shewed.

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R. 10. 2 **T**im. 3. 16. All Scripture is given by inspiration of God.

2 Pet. 1. 21. Holy Men of God spake as they were moved by the Holy Ghost.

The Apocryphal Books were wrote after Prophecy and Divine Inspiration ceased, and so as they could not be of Divine Authority, so were not received by the Jewish Church (to which were committed the Oracles of God. Rom. 2. 2.) nor by the Christian Church, as the 60th Canon of the Council of Laodicea doth shew, where there is a Catalogue of the Canonical Books, without any mention of these.

*Daniel*; which whole Books with all their parts (b), whosoever rejects, as not Canonical, is accursed. *Contil. Trident. Sess. 4. Decret. de Scriptur.*

(a) These Books are so sacred, as that they are of infallible truth. *Bellarm. de verbo l. 1. c. 10. ff. Ecclesia vero.*

(b) Wherefore doth the Council add *with all their parts*, unless that all should understand those parts also, about which there was sometime a dispute, belong to the Sacred Canon of the Bible? *Ibid c. 7. ff. Deinde quis.*

Q. 11. **A**Re the people in the Church of Rome permitted to read the Scripture in the vulgar Tongue; or a Tongue vulgarly known?

A. No, It was formerly absolutely forbidden, then they were for a time permitted to read translations of their own, under the caution (a) of a Licence, where it could be obtained; but since they are again forbid it, or to have so much as any Summary or Historical *Compendium* of it, in their own Tongue (b).

(a) Reg. Ind. libr. prohib. Reg. 4.

(b) Index libr. prohib. auctor. Sixti v. & Clem. viii. observat. circa 4. Regulam.

Q 12. **F**or what reason is the Scripture thus prohibited among them?

A. Because (say they) if it be permitted to be read every where, without difference, there would

So S. Jerom also declares, *As therefore the Church doth read Tobias, Judith, and the Books of the Maccabees, but doth not receive them into the Canonical Scriptures : So it doth read the two Volumes of Wisdom and Ecclesiasticus for the edification of the people, not to establish the Authority of Ecclesiastical Principles, in prologo Proverb. See Bellarm. de verbo, l. i. c. 10. init.* The ancient Church allowed those Books to be read in the Church for their usefulness (as we do) but did not esteem them to be Canonical, that is, to be written by persons divinely inspired (as doth the Church of Rome).

R. 11. **U**nder the Law, the people had the Scriptures in a Tongue vulgarly known.

Luk. 16. 29. *They have Moses and the Prophets ; and they were required to read the Law, and to be conversant in it, Dent. 6. 6. These words which I command thee this shall be in thine heart, &c. and accordingly our Saviour sends them thither, Joh. 5. 39. Search the Scriptures.* So it was under the Gospel, S. Paul requires and advises that his *Epistle be read to all the Brethren ; 1 Thes. 5. 27.* and if so, it was wrote in a language they understood. And so it was in the Primitive Church, therefore S. Chrysostom exhorts his Auditors that were secular Men, to provide themselves Bibles, the Medicines of their Souls, to be their perpetual instructors, *Comment. in Colos. 3. 16.* And to serve this end the holy Scriptures were very soon translated into many vulgar tongues by learned men.

R. 12. **I**N the Apostles times there were some that wrested the Scriptures unto their own destruction, and yet the Apostle S. Peter thought of no other expedient than to give the Christians a caution, that they were not also led away with the errors of the wicked, and to advise them, that they should grow in knowledge. 2 Pet. 3. 16, 17, 18. The way to prevent this therefore is not to keep the

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would more prejudice than profit proceed from it, through the rashness of Men. *Reg. Ind. libr. prohib. Reg. 4.*

Q. 13. **S**INCE the Scripture may be misunderstood, and the meaning of it is often disputed, have they no Judge to determine the sense of it?

A. They say, it belongs to the Church (of *Rome*) to judge of the sense and interpretation of Scripture, and no one may presume to interpret the Scripture contrary to the sense which Mother Church hath held and doth hold. *Concil. Trid. Sess. 4. Decret. de Edit. & usu Script.*

It cannot be called the Church of God where the legitimate Successor of St. *Peter* in the Roman Chair, and the undoubted Vicar of Christ doth not preside: — what the Church doth teach is the express word of God, and what is taught against the sense and consent of the Church is the express word of the Devil. *Cardinal Hosius de expresso Dei verbo, p. 642, 643.*



Scriptures from the people (which were written for our Learning, Rom. 15. 4. and that we might believe, Joh. 20. 31.) but to exhort them to a diligent perusal of them. Math. 22. 29. *Ye err, not knowing the Scriptures.*

*The Sheep should not cast away their skin, because Wolves sometimes hide themselves under it, saith S. Austin de Serm. Dom. in monte.*

R. 13. **W**Hile the Apostles were alive, the Churches of Christ in matters of Dispute applied themselves to them, as in the point of Circumcision, Acts 15. 2. but since they of the Church of Rome can neither prove the like Infallibility in their Church, nor direct us where it is, we think our selves as well in our Church, as they can be in theirs; and that as long as we have the Scripture for a Rule, the Church is to be referr'd to the Scripture, and not the Scripture to the Church; and that as Scripture is the best expounder of it self, so the best way to know whether any thing be of Divine Authority, is to apply our selves to the Scripture.

If I would have the Church demonstrated, it is not by humane teachings, but by the Divine Oracles, saith S. Augustin, *de unit. Eccles. cap. 3.*

*The way for understanding the Scriptures is to demonstrate out of themselves concerning themselves, saith Clement Alex. Strom. l. 7. p. 757.* The sum of all is this, the Scripture is the only rule of Faith; the way to judge aright of that rule, is by the sober and modest use of our own reason; a help to judge of that rule, is the sense especially of the primitive Church: but to make the Church the sole judge of Scripture, and to oblige us to follow that, without attending to Scripture as the rule, or our own reason as the judge, is to leave us without Scripture or reason.

## S E C T. II.

## Of Repentance and Obedience.

Q 14. **W**hat doth the Church of Rome teach concerning Repentance?

A. 1. It teacheth that Contrition (which is a sorrow for sin past, and a purpose of not committing it for the future) though perfected with Charity, is not sufficient to reconcile a person to God without Penance, or Confession to a Priest either in act or desire. *Concil. Trid. Sess. 14. c. 4. Catech. Rom. Pars 2. de Sacrament. pœnit. n. 38.*

A. 2. She teacheth that Attrition, or imperfect Contrition, proceeding merely from the fear of Hell, is equivalent to Contrition by vertue of Confession. For the Council of Trent doth teach that the Sacraments do confer grace upon those that are disposed (a), and that Attrition doth dispose to receive the grace of the Sacrament of Penance, and leads to justification (b).

(a) *Concil. Trid. Sess. 7. Can. 6.*

(b) *Sess. 14. cap. 4. Bellarm. de pœnit. l. 2. c. 18. ff. Sed sciendum est. [ See Quest. 78 ].*

S E C T. II.

Of Repentance and Obedience.

R. 14. **C**ontrition is but another word for Repentance, and Repentance is a qualification for Pardon and Reconciliation. *A broken and a contrite heart, O God, thou wilt not despise. Psal. 51. 17. Ezek. 18. 31, 32. Cast away from you all your transgressions, &c. and make you a new heart, and a new spirit, for why will ye die, &c.*

*Ezek. 18. 30. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruin.*

*Acts 3. 19. Repent and be converted that your sins may be blotted out.*

The same Texts which make Contrition sufficient without Confession to the Priest, make Attrition insufficient without there be Contrition. And as the former Doctrine of the insufficiency of Contrition without confession, makes that necessary which God hath not made necessary : so this latter of the sufficiency of Attrition upon Confession to the Priest, without Contrition, makes that unnecessary which God hath made necessary. And what can be a bolder invasion upon the divine Authority, than either to require other conditions of Salvation than God hath required (as is done by making confession to a Priest necessary to Salvation) or to dissolve the obligation of those conditions which he hath required (as doth their Doctrine of Attrition with Confession) ?

Q. 15. **W**hat is the Judgment of the Church of Rome as to good Works ?

A. The Church of *Rome* doth affirm that the good Works of justified persons do truly deserve eternal Life (a) ; and that if any one doth say that such works do not truly deserve an increase of Grace here, and eternal Life, and an augmentation of glory hereafter ; let him be accursed (b).

*Our good works do merit eternal Life, not only by vertue of Gods Covenant and acceptation, but also by reason of the work it self (c).*

(a) Concil. Trid. Sess. 6. c. 16.

(b) Ibid. Can. 32.

(c) Bellarm. de justif. l. 5. c. 17.

Q. 16. **B**ut is there no allowance for such as have not good works of their own sufficient to merit for themselves ?

A. Yes there are Indulgences to be obtained, by which persons may be discharged from the punishment of sin here and in Purgatory : And if any affirm these Indulgences to be useless , or that the Church hath not power to grant them, he is accursed. *Concil. Trid. Sess. 25. Decret de Indulg.*

The Popes and Prelates of the Church are Judges appointed by God to remit faults and punishments in his name by an Indulgence, if  
so

R. 15. **T**Ruly to deserve, is to make God our debtor; *to him that worketh [ i. e. that meriteth ] is the reward not reckoned of Grace but of Debt: Rom. 4. 4. But can a Man be profitable to God? Job 22. 2. Our Saviour teaches us that we cannot, Luk. 17. 10. when ye shall have done all these things which are commanded you, say, we are unprofitable Servants: we have done that which was our duty to do. A Command to do it, and Grace to obey that Command, and a far more exceeding and eternal weight of glory as a reward. [ 2 Cor. 4. 17. ] will shame the pretence of real merit, and turn the Anathema upon themselves. And they may as soon reconcile light and darkness, as the grace of God, and merit of Christ, to this Doctrine; although for a cover they have confounded them together in the same Canon.*

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R. 16. **T**O pardon sin and remit the punishment, only belong to God, according to Psalm 32. 5. *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. What God binds, no person can unty, and what he unties no man can bind. But this course of Indulgence for a long time practised, and still upheld in the Church of Rome, doth unty what God doth bind; and remits where God doth not remit. It makes sin easie and cheap, and prostitutes the strict rules of Christianity to the basest purposes. So Polyd. Virgil saith, when Indulgences were grown common, many men did less abstain from doing evil actions. De invent. l. 8. c. 1. For when persons, for example, can have a plenary Indulgence for so trivial a satisfaction as the standing before the doors of S. Peter's Church at Rome, when the Pope blesses the people at Easter, it makes sin as easie to be committed as pardoned. It may be for the honour of the Apostolical*

so be Justice be satisfied, through the application of the satisfactions of Christ and the Saints.  
*Bellarm. de Indulg. l. 1. c. 5. ff. Jam verò.*

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Q. 17. **H**ow far do those Indulgences extend?

A. They do extend sometimes to days, sometimes to years, nay some of them were plenary (a) Indulgences; some were for a discharge from temporal punishments here, others from the pains of Purgatory (b), and some did grant an eternal reward to those that observed the Conditions required.

(a) *Bellarm. de Indulg. l. 1. c. 9. init. Plenary Indulgence doth take away all the punishment due to sin. Ibid ff. Indulgentia Quadragen.*

(b) *Ibid c. 7. ff. Et quidem.*

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Q. 18. **U**pon what Terms were those Indulgences to be obtained?

A. By Money (a), Pilgrimages (b), assisting the Pope (c), reciting certain Prayers (d). &c.

(a) This is implied *Concil. Trid. Sess. 21. c. 9.* though it's called by the soft name of Alms.

(b) So, many are granted to particular Churches in Rome, for the benefit of Pilgrims.

(c) So, those that upon the motion of Pope Alexander III. took up Arms against the *Albigenses*, had by an Indulgence the promise of an eternal reward. *Baron. ad A. D. 1179. n. 7.*

(d) So Pope Alexander the 6th granted to those that recited this following Prayer to the blessed Virgin, and S. Ann her Mother, 30000 Years Indulgence.



hair, ( which *Bellarmin* saith was the reason of it (a) but a great dishonour to God. So that who can now wonder at there was no use of Indulgences in the Primitive Church, as their Bishop of *Rocheſter* saith (b) ?

(a) *Bellarmin. de Indulg. l. 1. c. 12. ff. Observ. 2º.*

(b) *Roffens. contr. Luther. art. 18.*

17, THE Scandal given by Indulgences was so  
18. T notorious, that they endeavoured to soften  
them ; and Order was given by the Council of *Trent* for  
reforming the Abuses of them ; but when the Fathers there  
thought not fit to discover those Abuses, and did only for-  
bid wicked Gain, (a) they left a large scope for the ma-  
king a Gain of them. And besides as formerly, so two  
of the Popes under whom that Council sat, [ viz. *Paul 3.*  
and *Julius 3.* (b) ] proceeded in much the same course as  
their Predecessors, if they did not exceed them : for by  
their Bulls, there is granted to all such of the *Fraternity of*  
*the Holy Altar*, that visit the Church of *S. Hilary of Chai-*  
*res*, during the six Weeks of Lent, 800700 Years of Par-  
don, besides 13 or 14 Plenary Indulgences. And since  
that *Urban the 8th* (c), and *Clement the 10th* (d), have  
granted by their Indulgence a Plenary Remission of Sins,  
and the last of them at point of Death.

(a) *Seſſ. 25. Decret. de Indulg.*

(b) *A Bull of Indulgence to the Fraternity of the Altar,*  
*Paris 1550. v. B. Taylor's Def. part 2. l. 2. p. 8.*

(c) *Bullar. to. 3. pag. 74.*

(d) *A. D. 1671. Bull upon the Canonization of five Saints.*

**H**ail Mary full of Grace; the Lord be with thee, thy Grace with me. Blessed be thou among Women: And blessed be S. Ann thy Mother, from whom, O Virgin Mary, thou hast proceeded without Sin and Spot; but of thee hath Jesus Christ been born, the Son of the living God. Amen.

Theſaur. Var. Exercit. in grat. Sodal. B. V. M. Bruxel. Edit 2. An. 1658. p. 287.

**Q. 19. U**Pon what Pretence or Reason is the Doctrine and Practice of Indulgences founded?

*A.* Upon Works of Supererogation (*a*), that is, the overplus of the Satisfactions of Christ and the Saints, which is a Treasury (*b*) committed to the Churches custody (*c*), and to be disposed of as She sees meet (*d*).

(*a*) That Supererogation is necessary to Indulgence, no one can deny, ſaith Bellarm. de Indulg. l. 1. c. 2. init.

(*b*) Concil. Trid. Sess. 21. c. 9.

(*c*) So Pope Clem. 6. Constit. extrav. in Bellar. ibid. §. ult.

(*d*) Bellarm. ibid. c. 2.

**Q. 20. W**hither do the Souls of those go that die in a State of Grace, but are not sufficiently purged from their Sins, or have not had a Plenary Indulgence for the Remission of them?

*A.* Such go to Purgatory, a place of Torment in the other World, near to Hell (*a*), where they are to continue till they have made full

(*a*) Bellarm. de Purg. l. 2. c. 6. SS. *Quinta est, & Deinde.*  
satisfaction

*S. Austin had no such Opinion of Pilgrimages, for he saith, Tom. 10. de Sanctis, Serm. 47. He hath not said, Go unto the East and seek Righteousness; sail to the West, and receive Indulgence. Forgive, and it shall be forgiven thee; Indulge, and it shall be indulged to thee.*

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R. 19. **R**omans 8. 18. *I reckon that the Sufferings of this present Time, are not worthy to be compared with the Glory that shall be revealed in us: So, 2 Cor. 4. 17. Rom. 14. 12. Every one of us shall give an account of himself to God. If there be no comparison betwixt the Reward and our Sufferings for it, then no one has Merit or satisfactions to transfer to another: And if every Man must give an account of himself, then no Man can be benefited by the Merits and Satisfactions of another. But supposing there is a superabundance of satisfactions in the Saints; yet what need is there of them, when there is such an infinite value in the Sufferings of Christ, who by one Offering hath for ever perfected them that are sanctified, Heb. 10. 14. Or who gave the Church the Power so to apply them?*

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R. 20, 21. **T**HAT those that die in a state of Grace, are yet in a state of Torment, and are to be purged in the other World, is contrary to Scripture and Antiquity. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus. Vers. 30. Whom he justified, them he also glorified. Vers. 33. 34. Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. Who is he that condemneth? As Justification and Condemnation are here opposed by the Apostle, so are Condemnation and Glorification; and he that is justified upon the same reason that he cannot be condemned, shall be glorified. Now the Elect are justified before, and when they go out of this World; and consequently shall have nothing laid to their Charge in the next; for that were to condemn them after they are acquitted, and to punish them after they are pardoned.*

satisfaction for their Sins, and are thoroughly purged and prepared for Heaven, whereinto no unclean thing can enter (b).

(b) Catech. Rom. par. 1. c. 6. n. 3.

Q. 21. **H**ow come those Persons to be punished in the other World, who depart in a State of Grace out of this?

A. Because they have not here fulfilled the Penance imposed upon them, or is due from them to God.

Bellarmin de Indulg. l. 1. c. 6. & 7.

Q. 22. **O**f what duration or continuance is the punishment of that State?

A. It is but temporary in its Nature, for an appointed time; and the Person is to continue in it till he is purged from his sin, and has suffered the Punishment due to it.

Catech. ibid. Bellarm. de Purg. l. 2. c. 8. ff. Quantum ad primum.

Q. 23. **I**s there no way by which the Souls of those that are in Purgatory may be delivered out of that Prison, and their time of Torment shortened?

A. They

The Servants of God then have peace, then enjoy quiet rest and security; when being drawn from these storms of the World, we arrive at the Haven of our everlasting Habitation and security; when this Death being ended, we enter into Immortality; saith S. Cypr. de Mortal. SS. 2.

Luke 23. 43. Our Saviour saith to the penitent Thief, *To day shalt thou be with me in Paradise.* Paradise is acknowledged to be the Seat of the Blessed (a); and if there was a Purgation necessary for Sinners, he that believed and repented not till the last moment of his Life, might be well supposed to need it; and should have been sent rather to Purgatory than Paradise.

Gregor. Naz. saith, That after the Night of this Life there is no Purgation; and that it is better to be corrected and purged now, than to be sent to the Torment there, where the time of punishing is, and not of purging. Orat. 15. in plag. grand.

(a) Bellarm. de Sanct. Beat. l. 1. c. 3. Testim. 4.

R. 22. **T**H E State that Believers immediately enter upon after Death, is said to be Life for the Comfort, and everlasting for the continuance of it.

Joh. 5. 24. *He that believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation; but is passed from Death unto Life.*

So S. Cyprian; *The End of this Life being compleated, we are divided into the Habitations of Everlasting, either Death or Immortality.* Ad Demetr. §. 16.

R. 23. **L**UK. 16. 26. *Betwixt us and you there is a great Gulph fixed, so that they which would pass from hence to you [to relieve you] cannot, &c.*

As the State in which Abraham and Lazarus were, needed no relief; so that in which the Rich Man was, could not obtain it. For saith Epiphanius, *After Death is no help to be gotten by Godliness or Repentance.* For Lazarus did not there go to the Rich Man, nor the Rich Man unto Lazarus, &c. For the Garners are sealed up, and the Time is past. Contr. Cathar. Hær. 59.

*A.* They may be helped and delivered by the Suffrages (*a*) of the Faithful that are alive that is, by Prayers, Alms, and Masses (*b*); and other Works of Piety, such as Indulgences (*c*).

(*a*) Concil. Trid. Sess. 25. Decr. de Purgat.

(*b*) Concil. Trid. Sess. 22. Can. 3.

(*c*) Bellarm. de Purgat. l. 2. c. 16. SS Ad hæc.

Q. 24. **I**S the Doctrine of Purgatory a Matter of Faith, and necessary to be believed?

*A.* Yes: For whosoever shall say, that there is no Debt of Temporal Punishment to be paid either in this World or in Purgatory, before there can be an admission into Heaven, is accursed (*a*). And whosoever shall say, the Sacrifice of the Mass is not to be used for the Dead, is accursed (*b*); and this is one of the Principles, without the belief of which there is no Salvation (*c*).

(*a*) Concil. Trid. Sess. 6. Can. 30. & Sess. 25. Decret. de Purg.

(*b*) Ibid. Sess. 22. Can. 3.

(*c*) Bulla Pii 4<sup>ti</sup>.

Q. 25. **I**N what place were the Souls of the Patriarchs, and other good Men, before the coming of Christ?

*A.* Before the Death, and Resurrection (*a*), or Ascension of Christ (*b*), the Gates of Heaven were opened to none; and the Souls of good Men departed, were detained in a certain



and if a Man's own Repentance cannot help him, much can another's good Works profit him.

saith S. Jerom; While we are in this present World, we be able to help one another, either by our Prayers, or by Counsels: but when we shall come before the Judgment of Christ, neither Job, nor Daniel, nor Noah, can intreat any one, but every one must bear his own Burden (a). And elsewhere saith, That what shall be to all in the Day of Judgment, this is accomplished to every one at the Day of Death (b).

(a) Lib. 3. Com. in Galat. c. 6. (b) in Joel c. 2.

24. **B**ishop Fisher an Author of theirs saith, That there is no or very little mention of Purgatory among the Antients (a). And it's then no little inachment upon the Christian World, to make that now Doctrine of Faith, and to require it upon pain of Damnation to be believed.

(a) Roffens. Lutheri confut. Art. 18. & Polyd. Virg. de Invent. l. 8. c. 1.

25. **W**E read that Elias was taken up into Heaven, 2 Kings 2. 11. and he and Moses appeared in Glory, Luk. 9. 31. Mat. 17. 2. after the manner of that State in which they were. For whereas the Shion of our Saviour's Countenance was altered, and his face shone as the Sun, and his Raiment was white and glistering as the Light, it's said of them, that they appeared in Glory. And so the Condition Abraham was in is presented (as Heaven it self is in Scripture, Luk. 14. 15.) after the manner of a Festival Entertainment: Thus Lazarus is said to be in his Bosom, Luke 16. 22. (as S. John in our Saviour's, Joh. 13. 23.) and others are said to come down with Abraham, &c. Matth. 8. 11. The Bosom of Abraham is therefore no other than the Heavenly Paradise, the blessed Abode of good Men in the other World.

So S. August. expounds it; The Bosom of Abraham is the first of the blessed Poor, whose is the Kingdom of Heaven, in which after this Life they are received. Quast. Evangel. l. c. 38.

rain place, called in Scripture, *Abraham's Bosom* (c), and by the Schools, *Limbus Patrum*, and is the uppermost part of Hell; the lowermost being the place of the Damned, next above that Purgatory, next to that *Limbus Infantium*, above that *Limbus Patrum* (d).

(a) Catech. Rom. par. 1. c. 6. n. 3. 6.

(b) Bellarm. de Christ. l. 4. c. 11.

(c) Catech. Ibid.

(d) Bellarm. de Purg. l. 2. c. 6. SS. Quod autem.

Q. 26. **W**hile thus Detained in Limbo:

A. They only suffered the Punishment of loss, being deprived of the Vision of God, and sustained by the blessed hope of a Redemption did enjoy a quiet Habitation.

Catech. Rom. ibid. n. 3.

Bellarmin. de Purg. l. 2. c. 14. SS. Confirmatur.

Q. 27. **H**ow and when were they delivered thence.

A. They were delivered by Christ at his descent into Hell (a); so that ever since, that place remains empty (b).

(a) Catech. Rom. ibid. n. 3. 6.

(b) Bellarm. de Purg. l. 2. c. 6. §. octava est.

Q. 28. **W**hat use do they make of this Doctrine?

A. Hereby they are enabled to give a Reason, why there is neither Precept nor Example

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R. 26. **T**hey are not agreed in the Nature and Condition of the Place; for the Catechism saith, N. 3. *They were sustained by Hope, and were without any sense of Grief.* And presently, N. 4. *That although they were without other sense of Grief, yet being kept in suspense, were tormented with the hope of that blessed Glory which they did expect.*

But the Scripture tells us, that the State where *Abraham* was, was not only a State of Rest, but also of Comfort, Luke 16. 25.

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R. 27. **I**t was at our Saviour's Ascension, that he led Captivity captive, Ephes. 4. 8.

So *Tertullian*; *He ascended into the Heighth, that is, Heaven.* *He led Captivity captive, that is, Death, or human Servitude.* Contra Marcion. l. 5. c. 8.

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R. 28. **T**here is neither Precept nor Example for the Invocation of Saints in the New Testament; and if that be the Reason for the Project of a *Limbus* before Christ, it may be a reason for a *Limbus* still; and they may as well exclude the Saints from Heaven now as then, if

in the Old Testament for the Invocation of Saints departed (*a*), because they were for their punishment inclosed in this place, and were there held bound by the Devils (*b*), till delivered by Christ. And so the People of those Times only pray'd to God, and did not use to say, Holy *Abraham*, pray for me, &c. (*c*.)

- (*a*) Bellarm. de Sanct. beat. l. 1. c. 19. §. Item. Exod.  
 (*b*) Catech Rom. ibid. n. 5.  
 (*c*) Bellarm. ibid.

### SECT. III. *Of Divine Worship.*

Q. 29. **O**F what doth the Service in the Roman Church consist?

*A.* It consists of Prayers and Hymns offered to God, Angels and Saints; of Lessons taken out of the Scriptures, and Legends; of Professions of Faith in the Creeds; and is so composed, as that there are Responses for the People to bear a part in.

Q. 30. **I**N what Language is their Service performed?

*A.* It is performed in all places among them in the Latin Tongue, which is in no Place vulgarly understood.

Q. 31. **I**S the having the Service in an unknown Tongue enjoined in the Church of Rome?

there be no more for their Invocation in the New Testament, than was in the Old. And so much is also acknowledged. Thus *Salmero* (a Learned Disputant in the Council of *Trent*); Such *Invocations of Saints*, have no express Ground in all the *Scriptures* (a). And *Faber* positively affirms, *The Primitive Church never look'd but on one Christ; and never worshipp'd any other than the Holy Trinity* (b).

(a) *Ad 1 Tim. 2. Disp. 7. §. Sed cum ante & nec obstat quod.* (b) *Fab. Stapul. Præf. in Evang.*

### SECT. III. Of Divine Worship.

29. **T**HERE was a time when Cardinal *Quignoneus* at the Instance of Pope *Paul* the 3<sup>d</sup>, reformed the Breviary; and instead of Legends, had set *Scriptures* for the Lessons; but Pope *Pius Quintus*, who afterward undertook to reform it also, prohibited that of *Quignoneus* (a), and instead of the *Scriptures*, placed *Legends* again, and so it continues.

(a) *Bulla præfixa Breviar. Rom. Jussu Pii V. Edit.*

30. **I**N Divine Worship (as in all other Actions) the first thing to be considered is the End, and the next thing is the Means conducing to that End. The End is the Honour of God, and the Edification of the Church; and then God is honoured, when the Church is edified. The Means conducing to that End, are to have the Service so administered, as may inform the Mind, engage the Affections, and increase Devotion. But that cannot be done, where the Tongue it's celebrated in is not understood, since we are informed, affected, and edified only as we do understand.

*A.* Yes: It's required that it should be celebrated in the Latin Tongue; and whosoever shall say that it ought to be administered in the Vulgar Tongue, is accursed (*a*). Hence when of late Years the Missal, or Mass-Book, was translated into French, it was declared by Pope *Alexander* the 7th, to be a *Seed-Plot of Disobedience, Rashness, and Schism*; and he calls them that did it, *Sons of Perdition*; and doth condemn *reprobate, and forbid* that Missal, or what shall hereafter be published in any other manner (*b*). And the whole Clergy of *France*, in a Letter to the same Pope upon that occasion, saith That a Translation of that kind is *the Cause and Seed-Plot of many Errors* (*c*).

{ *a* } Concil. Trid. Sess. 22. c. 8. & Can. 9.

{ *b* } Collectio quorundam Authorum, cum Decretis Paris. 1661. (*c*) Ibid. p. 62.

Q. 32. **W**hat are the Objects of Worship in the Church of Rome

*A.* Besides the Blessed Trinity, they do apply themselves in their Devotions to Angels, Saints, and the Virgin *Mary*.



Thus we are taught by the Apostle, 1 Cor. 14. 2. *He that speaketh in an unknown Tongue, speaketh not unto Men.* Vers. 11. *If I know not the meaning of the Voice, he that speaketh shall be a Barbarian unto me.* Vers. 16. *If thou shalt bless with the Spirit, [ by the Gift of an unknown Tongue ] how shall he that occupieth the room of the unlearned say, Amen, at the giving of Thanks ?* How can the People be attentive to the Lessons, answer at the Responses, be devout in the Prayers, profess their Faith in the recital of the Creeds, when they do not understand what is read, pray'd, or professed ? Thus doth St. Ambrose comment on 1 Cor. 14. *It is evident that the Mind is ignorant, where the Tongue is not understood, &c. The unskilful Person hearing what he doth not understand, knows not the Conclusion of the Prayer, and doth not answer, Amen ; that is, that it is true, that the Blessing may be confirmed. For by those is the Confirmation of the Prayer performed that answer, Amen.* So that where the Prayer is not consented to, it is not our Prayer ; and where it's not understood, it cannot be consented to.

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R. 32. **M**AT. 4. 10. Our Saviour answers the Devil, *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* As Divine Worship is due to God ; so it's not lawful to give it to any other, it being his peculiar Prerogative.

The Church of Rome doth acknowledg this ; but says, That the Worship they give to Saints and Angels, is not of that kind. *Catech. Rom. Part 3. c. 2. n. 8. Par. 4. c. 6. n. 3.*

And therefore we must consider what that Worship is which is peculiar to God, and what can be thus peculiar, if Prayer is not ? So thought St. Ambrose, *Thou only art to be invocated.* De obitu Theodos.

For God alone can receive our Prayer, or can give what we pray for, or be the Object of our Faith and Trust. So the Apostle, *How shall they call on him, in whom they have not believed ?* Rom. 10. 14. So that to invoke any other than God, is to transfer that Honour to them which is peculiar to God.

Q 33. What Honour do they give to the Angels ?

A. 1. The Church of *Rome* doth teach, that the Angels are to be worshipped (*a*), invoked, and prayed unto, as they do willingly undertake the care of our Eternal Salvation (*b*). And so they have Litanies and Prayers composed for this purpose (*c*).

(*a*) Catech. Rom. par. 3. c. 2. n. 8, 9. *venerari, adorare colere.* (*b*) Ibid. n. 10. (*c*) Litanix SS. Angelorum, vid. Horologium Tutelarix Angeli à Drexelio. p. 84. Duac. 1623.

A. 2. They teach, that as every particular Person hath a Guardian Angel from his Birth (*a*), so it's fit for them to commit themselves more particularly to him (*b*); after this manner, (as it's in a Book not long since published in our Tongue (*c*):) *Blessed Angel! to whose care and custody our loving Creator hath committed me, defend me this day, I beseech you, from all dangers, and direct me in the Way I ought to walk,*

(*a*) Catech. Rom. Par. 4. cap. 9. §. 1. n. 4, 6.

(*b*) Horolog. Drex. p. 108.

(*c*) *The Child's Catechism.* 1678.

Q 34. What Religious Honour do they give to the Saints ?

A. They pray to them as their Intercessors, make their Confessions to them (*a*); offer Incense, and make Vows to them; venerate their Images and Reliques.

(*a*) Vid. *Form of Confession.*

Q. 35.

R. 33. **W**E do honour the Holy Angels, as they are God's Ministers, and are sent forth to minister unto them who shall be Heirs of Salvation, Heb. 1. 14. But to worship or pray to them, we dare not, as it's what they themselves do refuse and abhor, Rev. 19. 10. and the Scripture doth condemn as a sign of a *Fleshly Mind*, vainly intruding into those things which we have not seen, Col. 2. 18. *Theodore* upon this Text saith, That the practice of worshipping Angels obtained a long time in *Phrygia* and *Pisidia*; and was therefore forbid by the Synod of *Laodicea*, as appears by the following words; *For Christians ought not to forsake the Church of God, and depart aside and invoke Angels, and hold Meetings, which are things forbidden.* Conc. Laod. Can. 35. And he adds, *That in his time Oratories of St. Michael were there to be seen: All which they were induced to, upon a pretence of Humility, that since God is not to be seen, approached to, or comprehended, therefore it's fit to sue for his Favour by Angels: But, saith the same Father, this is so far from Humility, that it's in truth an Insolence.* For it is founded upon a presumption of knowing that which they neither do, nor can understand; and whilst they would be wise above what is written, do effectually overthrow that which is written: by not holding the Head, and forsaking the only Mediator betwixt God and Man, Christ Jesus.

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R. 34, 35. **T**Here is one God, and one Mediator between God  
36, 37. and Men, the Man Christ Jesus, who gave himself a Ransom for all, 1 Tim. 2. 5, 6.

Rom. 8. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the Right-Hand of God, who also maketh Intercession for us.

The Scripture knows no difference, nor doth teach us to distinguish (as they do) between a Mediator of Intercession and Redemption; but on the contrary teaches, that

Q. 35. **F**OR what Reason do they pray unto Saints?

A. That by their Aid and Help they may obtain Benefits from God (*a*), who doth confer many Favours upon Mankind, by their Merit, and Grace, and Intercession (*b*).

(*a*) Concil. Trid. Sess. 25. de invocat.

(*b*) Catech. Rom. par. 2. c. 2. n. 12.

Missal. Rom. proprium Missarum de Sanctis.

Q. 36. **A**fter what manner do they pray to Saints?

A. They pray to them as Favorites with God, that they would take them into their protection, and would obtain those things of God for them which they do want. Therefore they plead, that they have two different Forms of Prayer; for to God they properly say, *Have Mercy upon us, hear us*: To a Saint, *Pray for us*.

Catech. Rom. par. 4. c. 6. 3.

Q. 37. **B**ut have they not those Forms in their Missals, Breviaries, and common Books of Devotion, which are particularly and immediately applied to the Saints for obtaining what they want?

A. Yes: It is too manifest to be denied; and tho they have been more sparing of late Years, yet nothing formerly more frequent. As for instance, in a Missal printed at *Paris*, An. 1520. fol. 51. there is this Prayer to St. Agnes.

alone makes Intercession for us, who died and rose, and  
at the Right-Hand of God, and he alone has a right to  
our Prayers, and to him alone may we address them.

So Origen: *All Prayers, and Supplications, and Thanksgivings, are to be sent up to God the Lord of all, by that High Priest who is above all Angels, being the living Word of God.*

5. cont. Cels. p. 233, 239.

So again; *We ought to pray only to the God over all, and his only Son the first born of every Creature, who, as our High Priest, offers his Prayers to his God, and our God.* Lib. 8. p. 395, 402.

To have other Mediators and Intercessors, is not to hold  
the Head, in the Judgment of the Apostle, Colos. 2. 19.  
and so the Council of Laodicea determines, where it's said,  
Christians ought not to forsake the Church, and invoke Angels.---

*any Man therefore be found to give himself to this priuety Idolatry, let him be Anathema; because he hath forsaken our Lord Jesus Christ, the Son of God, and betaken himself to Idolatry.*

By which we are taught what to conceive of the Doctrine and Practice of the Church of Rome, which hath innumerable Mediators besides Christ, and by whose Merits and Intercession they promise themselves the more effectual Audience and Success in the Court of Heaven. For if there be but one Mediator betwixt God and Man, then that one Mediator doth exclude any other Mediators, as well as one God doth exclude other Gods. A plurality of Mediators being no more consistent with one Mediator, than a plurality of Gods is with one God. And we may as well conclude, that though there be that are called Mediators, yet to us Christians there is but one Mediator; as though there be that are called Gods, yet to us there is but one God: 1 Cor. 8. 5, 6. Such a Mediator as is able to bring them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them. Heb. 7. 25. And as we can need no other Mediator (when he is a Mediator for us) so it's to undervalue his Mediation to seek elsewhere for it.

**O** Agnes, *V*Woman of the Lamb, do thou enlighten us within. Destroy the Roots of Sin. O excellent Lady, after the Grievances of the *V*World do thou translate us to the Company of the Blessed.

**Q. 38.** **W**hat is the religious observance and Worship they give to the Virgin Mary?

**A.** They fly unto her as the Advocatrix of the Faithful, the Mother of God, that by Prayer to her they may obtain help, through her most excellent Merits with God.

Catech. Rom. par. 4. cap. 5. n. 8.

**Q. 39.** **H**ave they not some singular Forms of Devotion to her?

**A.** Yes: For apprehending her to be in Glory superior to all created Beings, they offer a Service to her, beyond what they give either to Angels or Saints.

**Q. 40.** **A**fter what manner do they apply themselves to her?

**A.** According to some Missals, they ask her to command her Son, by the right and authority of a Mother (a); or, as it is in the Breviaries used at this day, *shew thy self a Mother* (b). They pray to her, that she would loose the Bands of the Guilty, bring Light to the Blind, would make them mild and chaste, and cause their Heart to burn in love to Christ (c).

(a) Missal. Paris. An. 1520. fol. 65. (b) Brev. Rom. Fest. Assump. (c) Officium. B. M. In the Hymn called Planctus B. M. Antwerp, 1641.



38. **W**E do honour the blessed Virgin as the Mother of the Holy Jesus, and as she was a Person of eminent Piety, while on Earth, and a glorious Saint now in Heaven; but we do not think lawful to give that Honour to Her, which belongs not to a Creature, and doth equalize Her with her Redeemer, as they do in the Church of *Rome*. For, is Christ an Advocate? She is an Advocatrix. Is he a merciful High-Priest? She is the Mother of Mercy. Has he Merits? so has she, &c. These and the like Phrases are usual in their Offices.

39. **W**E cannot but wonder at the Applications  
40. made to the blessed Virgin in the Church of *Rome*, whose Acts on Earth, and whose Power in Heaven, the Scripture doth very sparingly relate, or is altogether silent in. We read nothing there of her bodily Assumption into Heaven, nor of her Exaltation to a Throne above Angels and Arch-Angels (a). We read nothing there of her being the *Mother of Grace and Mercy* (b), the *Queen and Gate of Heaven*, the *Advocatrix of Sinners* (c), and of her Power in destroying all Heresies in the World (d), and being all things to all (e).

(a) Brev. Rom. Æstiv. Fest. Assump.

(b) Officium parvum B.M. ad Matutin. } Catech. par. 4.

(c) Completor. } c. 5. n. 3.

(d) Fest. Assump.

(e) Missale Paris. ibid. V. Le Psaulcier de Jesus. Hymne, Ave Spes sola.

But because these things are dispersed in other Books, I shall direct the Reader to a Compendium of this kind, in a Book printed lately in *London*, where the Author saith, That whatever Gifts are bestowed upon us by *Jesus*, we receive them by the Mediation of *Mary*. No one being gracious to *Jesus* that is not devoted to *Mary*. That the Power of *Mary* in the Kingdom of *Jesus*, is suitable to her Maternity.——And tho the condition of some great Sinners may be so deplorable, that the limited Excellency and Merits cannot effectually bend the Mercies of *Jesus* to relieve them; yet such is the acceptableness of the Mother of *Jesus* to *Jesus*, that whosoever is under the verge of her Protection, may confide in her Intercession to *Jesus*. That the Person devoted to her, is to beg of her to accompany him as his Sacred Guide, Advocate, and Champion, against the Assaults of Sin and Sensuality.

*Contemplations of the Life and Glory of Holy Mary, &c.*  
P. 7, 8, 9, 14. Printed, An. 1685.

Much after the fore-cited manner did the Council of *Constance* invoke the Blessed Virgin, as other Councils used to do the Holy Ghost, calling her the *Mother of Grace*, the *Fountain of Mercy*; and they call on her for *Light from Heaven*.

And at this day it is a common practice, instead of Prayer to God before their Sermons and Exhortations, to say, an *Ave Maria*, &c.

When we read so much of the Blessed Virgin in Books of this kind, and so little of her in the Divine Writings, we cannot but reflect upon what is said by *Epiphanius*, of a certain Sect of Women that in his Time offered Cakes to the Virgin *Mary*, which he calls an *Impious Thing*, and saith is altogether *contrary to the Doctrine of the Holy Ghost* (a). And he further adds; *This the Holy Ghost doth warn us of, in which Christ saith, Woman, What have I to do with thee? &c.* Where he calls her *Woman*, and as it were prophesying, to refute those *Schisms and Heresies* which he knew would arise in the World; and that no one being moved by a certain admiration of the Blessed Virgin, might turn himself to those dotages of *Heresies*, &c. And he adds; *Let the Virgin Mary be honoured, but the Father, Son, and Holy Ghost be adored* (b). And much more hath that Father there to this purpose.

(a) Hæres. 78. p. 1054. Par. 1622.

(b) Hæres. 79. N. 4, 7, &c.

But what would this good Father have said, if instead of a Chair adorned and set forth in honour of the Virgin *Mary*, (as those Women did) he had found her advanced to a Throne of a *Mediatrice* in Heaven? What if instead of Cakes, there had been Litanies and Prayers offered to her, and that in more abundance than to Christ himself? What if he had found them praying, *O holy Mother, succour the Miserable, help the Weak, comfort those that mourn?* (*Breviar. Rom. Æstiv. Suffragia.*) I doubt not but he would have said of this, what he doth of the other, That they would obtrude her upon us for God, and have call'd it *Heresy* and *Idolatry*.

Q 41. **W**hat External Representations or Memorials have they in the Church of Rome, which they give a veneration and worship unto?

A. They have the Relicks and Images of the Virgin *Mary* and Saints.

Concil. Trid. Sess. 25. de invoc.

Q 42. **W**hat do they mean by Relicks?

A. The Bodies or remainders of them, or particular Things belonging or relating to them when alive, as an Arm, or Thigh, Bones or Ashes (*a*); and the part in which the Martyrs suffered (*b*); or the Things by which they suffered, as the Chains with which St. *Peter* was bound (*c*).

(*a*) Ex Decret. Regist. Præfix. Brev. Rom.

(*b*) Catech. Rom. Par. 3. c. 2. n. 15.

(*c*) Brev. Rom. Par. Æstiv. Aug. Fest. Petri. ad vinc.

Q 43. **F**or what Cause do they shew this regard to Relicks?

A. As by the Veneration of them they obtain the help of the Saints (*a*), whom the Relicks relate to; and many Benefits are thereby conferred by God upon Mankind; for by these the Dead have been rais'd, the Infirm cured, and Devils cast out (*b*).

(*a*) Concil. Trid. Sess. 25. de invocat.

(*b*) Catech. Rom. ibid. Breviar. Rom. ibid.

41, **D**EUT 34. 6. *He [ God by Michael ] buried Moses, &c. but no Man knoweth of his Sepulchre unto this day.* S. Barradas the Jesuit upon the place saith, *It is the common Opinion of Lyra, Abulensis, Cajetan, and others, that the Sepulchre was hid, lest the Israelites, who were inclin'd to the worship of Idols, should worship Moses as God. For they thought, that when the Devil would for that reason have shewed the Grave and the Body of Moses to the Israelites, S. Michael would have order'd; and this was the Contention spoken of Jude 9.*

Seb. Barrad. Itinerar. Fil. Israel.

But the Jews could give no greater Honour to the Body of *Moses*, than is given to Relicks in the Church of *Rome*; and if that was Idolatry, and *Moses's* Body was concealed to prevent it, then there is as much reason to think it unlawful now in this case, as it was then in that.

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R. 43. **W**E read of *Hezekiah*, 2 Kings 18 4. that he brake in pieces the Brazen Serpent that *Moses* had made: and the reason was, because the Children of *Israel* did burn Incense to it. The Brazen Serpent was of God's own Institution, *Numb.* 21. 8. by looking up to which, the People were formerly cured. And tho it was preserved among them as a Memorial of that Divine Operation; yet when abus'd to Idolatry, he cut it in pieces: It then lost its Honour, and was but a *Nephustan*, a piece of Brass. And were these ( which are so called ) truly Relicks of Saints, and did work those Miracles they pretend, it would be no reason for that Reverence and Worship they give to them; but the Reverence and Worship given to them should, according to good King *Hezekiah's* practice, be rather a reason to give them a decent interment, than to enshrine them

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Q. 44. **W**hat kind of Reverence or Worship is required to be given to Images and Pictures in the Church of Rome?

A. They kiss them, uncover the Head, and fall down before them; offer Incense, and pray to them, and use all such postures of Worship, as they would do to the Person or Person thereby represented (whether Christ, the Virgin *Mary*, or other Saints) if they were present: And whosoever doth think otherwise, is accursed (a). And accordingly the Priest is directed the People to them, that they may be worshipped (b).

(a) Concil. Trid. Sess. 25. de invocat. Catech. Rom. Par. 4. c. 6. n. 4.

(c) Ut colantur Catech. Rom. Par. 3. c. 2. n. 24.

Q. 45. **W**hat do they profess, is their intention in the Reverence they give to Images and Pictures?



Of this Opinion is the Modest and Judicious (a) *Cassander*, (an Author of their own) who saith, That if these things were look'd into, there would be found abominable Cheats; as *St. Martin* found the Monument of a Thief worshipped instead of a Martyr; and that since they serve for Gain and Superstition, it's fit that there should be none of them exposed to view.

(a) Consult. Art. 21. de Venerat. Reliq. Sub fin.

44. **T**HE Second Commandment doth teach us the contrary, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, &c. Thou shalt not bow down thy self to them, nor serve them. In which there are two words to be considered, the one *Pesel*, which we rightly translate *Graven-Image*, for it properly signifies any thing carved and cut out of Wood or Stone, and it is about forty times rendred in the Greek Translation *γλυπτόν* a graven thing. So that an Idol and an Image are there forbidden, and an Idol because its an Image. The next word is *Themunah*, which doth properly signify a *similitude* or *likeness* (as is confess'd) and is always so translated. And thus it was understood by the Fathers. So *Justin Martyr* when he recites this Law, saith, God forbade every image and Similitude [*εἰκόνα καὶ ὁμοίωμα.*] And therefore *Cassander* grants that the Ancient Christians abhor'd all Veneration of Images. Consult. Art. 21. de Imagin. Indeed the command is so express and full against this Practice, that there has been a kind of Self-condemnation in the Church of Rome; whilst they commonly either altogether leave out this Second Commandment (a), or render it imperfect, and by halves, Thou shalt not make to thee an Idol (b.)

(a) The Child's Catechism, printed 1678.

(b) The Abstract of the Scripture-Catechism.

45. **I**F an Image be a representation of a Divine Person, and Worship be due to the Image for the sake of the Person represented in it; then such as the Person is, such must the Worship be that is due to his Image; and that is due to the Person if present, is due to the Image in his absence. For to give one Honour to the Person,

*A.* They declare that the Honour given to Images and Pictures, is referr'd to the Prototypes (*a*), or the Persons represented by them, whether God the Father, Christ, Angels or Saints: And when they do fall down before the Image or Picture, they do worship God, or Christ, the Angel or Saint.

(*a*) Concil. Trid. Ibid.

**Q. 46.** **W**hat regard have they to the material Cross or Crucifix

*A.* 1. They ascribe peculiar Vertues to it, and pray that God would make the Wood of the Cross to be the stability of Faith, an increase of good Works, the Redemption of Souls (*a*).

2. They use all expressions of outward Adoration, by Kissings, and Prostrations, &c. (*b*).

3. They pray directly to it, to increase Grace in the Godly, and blot out the Sins of the Guilty (*c*).

4. They give *Latria* to it, which is the Sovereign Worship that is peculiar to God (*d*).

(*a*) Pontificale in bened. novæ Crucis. (*b*) Missale Fe-  
6. in Parasce. (*c*) Brev. Sab. ante Domin. Pass. & Fest. in-  
vent. Crucis. (*d*) Pontif. Rom. ordo ad recep. Imper.  
Rubr. 1. & Gretser de Cruce, l. 1. c. 49.

**Q. 47.** **D**o they think it lawful to represent God and the Blessed Trinity by Pictures and Images, and to worship them?

*A.* Such Pictures are not only almost everywhere received in the Church of Rome, but

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and another to the Image, a superior to the Person, and an inferior to the Image, is to terminate the Worship in the Image, and not pass it from thence to the Person, as *Gretser* the Jesuit argues (a): But if it be to pass from the Image to the Person, then we know what they do when they kiss and uncover their Heads, and bow down to, and worship an Image; and have reason to remember the Apostle's advice, 1 *Joh.* 5. 21. *Keep your selves from Idols.*

(a) *De Cruce* l. 1. c. 49. §. *Secundo itaque.*

46. **T**HE Church of *Rome*, tho without any authority from Scripture (which uses the words properly (a), makes a distinction betwixt *Latria* and *Latria*; the former is the Worship they give to God, the latter the Worship they give to Saints. Now they grant, that to give *Latria*, or Sovereign Worship, to any besides God, is Idolatry; and, that were not the Host the very Body and Blood of Christ, it would be no less than Idolatry to give that Honour to the Host, which they give to Christ: and then we understand how to call that Worship which they give to the Cross: they call it *Latria*, and we may by this leave then, call it Idolatry. For whatever the Host or the Cross to be sure is but a Representation, and not the Person worshipped.

(a) *Gal.* 4. 8. Ἐδουλεύσατε, *Ye did service to them which have no Gods.* *Rom.* 1. 25. Ἐλάτρευσαν, *They served the creature:*

47. **T**HERE is nothing more expressly forbidden in Scripture, than the making any Image or Representation of God, *Dent.* 4. 15. *Take ye good heed unto yourselves (for ye saw no manner of similitude, &c.) lest ye corrupt your selves; and make you a Graven Image, the similitude of any Figure.* If it had not been derogatory, or had been acceptable to God, he would have chosen a similitude to appear'd in; but being he did not, they were not

universally tolerated by that Church (a), and are both recommended as expedient for the People (b), and proposed to them to be worshipped (c).

(a) Bellarm. de Imag. l. 2. c. 8. §. ultimo probatur.

(b) Concil. Trid. Sess. 25. de sacr. Imag. Catech. Rom. par. 3. c. 2. n. 20. (c) Cajetan. in Aquin. q. 25. art. 3.

Q. 48. **U**PON what Pretence do they offer to make such Representations of God?

A. They say, they do thereby represent not God, but some of his Properties and Actions, after the manner they are described in Scripture. As when *Dan. 7. 9. The Ancient of days* is said to sit on a Throne, having the Books opened before him; thereby signifying his Eternity and Infinite Wisdom (a.)

(a) Catech. Rom. Ibid.

Q. 49. **B**UT are not such Descriptions of God, the way to represent him, as if he was like unto one of us?

A. Such Pictures are not without danger to be exposed to such as cannot read the Scriptures, if they are not taught that they are to be taken Metaphorically (a).

(a) Bellarm. de Imag. l. 2. c. 8. SS. Respondent.

to presume to make one for him. This is to *change his Glory*, Rom. i. 23, &c. And to place such an Image in a Christian Temple, is abominable, saith St. Austin (a). And thus to describe the Trinity, is a deformation of it, saith Cassander (b).

(a) De Fide & Symb. c. 7.

(b) Art. 21. §. de Imag.

R. 48. **B**UT what is this to those Images and Pictures, equally used by them, and which are taken from no resemblance in Scripture; such are their descriptions of the Trinity in Unity, as of God the Father like an old Man, having the Son lying in his Bosom, and the Holy Ghost over his Head like a Dove? &c.

2. God himself never appear'd in any Form; and so the resemblance in *Daniel* was only a Prophetical Scheme, and did no more belong to God, than the Eyes and Ears that are ascribed to him in Scripture.

3. God cannot be represented at all but by such Properties and Effects; and if an Image of God be forbidden to be worshipped, then the Image, even of such Properties and Effects, is forbidden to be worshipped.

R. 49. **C**assander, an Author of theirs, saith, *I wish those from whom this Information is to be received were not the Authors of these Superstitions*; and he adds, *That the teaching is not enough, without the occasions be removed*. This he saith of all Images, but more especially of such as are made to represent God (a). So much did he differ from the *Trent Catechism*, which saith, *No one is so ignorant, as to believe the Divinity to be express'd by an Image* (b).

(a) Art. 21. de Imag.

(b) Catech. ibid. n. 20.

## SECT. IV. Of the Sacraments.

Q. 50. **W**hat is a Sacrament?

A. A Sacrament is a sensible thing, which by the Institution of God hath a Power, as well of causing as of signifying Holiness and Righteousness (a).

Q. 51. **H**ow many Sacraments are there in the Church of Rome?

A. There are seven, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony (b).

Q. 52. **I**s this Number determined to be a matter of Faith?

A. Whosoever saith, that there are more or fewer than seven instituted by Christ; or that any of the seven are not truly and properly Sacraments, is accursed (c).

(a) Catech. Rom. par. 2. cap. 1. n. 11.

(b) Concil. Trid. Sess. 7. can. 1. (c) Ibid.

Q. 53. **W**hat are the Parts of a Sacrament?

A. The Parts of a Sacrament are the Matter or Element, and the Form or Words of Consecration: So the Matter in Baptism is Water; the Form is, *I baptize thee, &c.*

Q. 54. **O**f what Vertue are the Sacraments?

A.



## SECT. IV. Of the Sacraments.

R. 50. **C**assander saith, that we shall not likely find any 51,52. before *Pet. Lombard* [who lived about 1139.] that did define the Number of the Sacraments (a). And *St. Austin* is very positive that there are but two of Divine Institution (b). Now, that there should be Sacraments of Divine Institution, that are neither instituted in the Gospel, nor were known to be so till 1100 years after our Saviour, nor be made a matter of Faith till 1500, may be a Doctrine received in the Church of *Rome*, but will not easily be believed by any out of it. By a Sacrament we mean (as our Church doth) *an outward sign of an inward Spiritual Grace, given unto us, ordained by Christ, as a means whereby we receive the same, and as a pledge to assure us thereof.* And in this sense we deny that there are any other Sacraments truly and properly so, besides Baptism and the Lord's-Supper.

(a) Art. 13. §. de num. Sacram.

(b) Epist. ad Januar. 118. *Our Lord Jesus Christ, saith he, hath knit Christians together with Sacraments most few in number, most easie to be kept, most excellent in signification, as are Baptism and the Lord's Supper.*

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R. 53. **T**hat a Sacrament should consist of Matter and Form, and yet either have no Form, as Confirmation and Extreme Unction; or have neither Matter nor Form of Divine Institution, as Penance and Matrimony, is to make them Sacraments, and to be none. Our Church rightly saith of the Additional Sacraments, they have not any visible Sign ordained of God, *Article 25.*

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R. 54. **I**T's not sufficient that adult Persons have no Indisposition to receive the Grace of the Sacraments; for there is also required a Mind well-instructed,

*A.* The Sacraments contain the Grace which they signify, and confer Grace [*ex opere operato*] by the work it self, upon such as do not put an Obstruction (*a*). For these sensible and natural Things, work by the Almighty Power of God in the Sacraments, what they could not do by their own Power (*b*).

(*a*) Con. Trid. *ibid.* Can. 6. & 8.

(*b*) Catech. Rom. *ibid.* n. 27.

Q. 55. **W**hat is there necessary to a Sacrament on the part of those that do officiate?

*A.* It's absolutely necessary, that those that do make and consecrate the Sacraments, have an intention of doing at least what the Church doth, and doth intend to do.

Concil. Trid. *ibid.* Can. 11.

### Of Baptism.

Q. 56. **W**ho may administer the Sacrament of Baptism?

*A.* It chiefly belongs to Bishops, Priests, and Deacons; but in case of necessity, Men, or Women, *Jews*, *Infidels* or *Hereticks* may do it, if they intend to do what the Church doth.

Concil. Trid. Sess. 7. de Bapt. Can. 4.

Catech. Rom. par. 2. c. 2. n. 24.

Q. 57. **W**hat Ceremonies are used in the Administration of Baptism in the Church of Rome?

*A.*

found Belief, and a Heart well inclined for that purpose.

2. The Vertue in the Sacraments doth not proceed from the Elements and Words, or the Almighty Power of God working in them; but from the Blessing of God in consequence of his Promise, to all such as rightly partake of them, and are qualified for it.

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55. **F**rom hence it follows, that if there be no intention, the Sacraments are none. And so there is no certainty whether the Priest be a Christian, or a Pagan, or whether in the Eucharist, the Elements continue the same Elements after Consecration, and what is taken for the Host be no more than Bread. For without the Intention, neither is the Priest Baptized nor Ordained, nor are the Elements Consecrated. This *Bellarmino* confesses, *Non enim, inquit, potest esse certum cum certitudine fidei, quod percipias verum Sacramentum; quia Sacramentum non fit sine intentione Presbyteri, et quod nemo potest scire. l. 3. c. 8. §. dicent.*

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### Of Baptism.

56. **O**UR Saviour gave Commission to the Apostles, and their Successors in the Office of the Ministry, *To teach all Nations, baptizing them*, Mat. 28. 19, 20. so that Women, Jews and Infidels have no more a power to administer Baptism, than they have to teach, or to be Priests. It was by virtue of a Commission that the Apostles, &c. were to baptize: and consequently those that have no Commission, are not to baptize.

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57. **I**T is pleaded for the Rites and Ceremonies used in the Church of *Rome*, that they are appointed for the Sanctity and Majesty of Divine Worship; and that the Gifts and Benefits contained in the Sacraments, may

*A.* Before Baptism, there is Chrism or Oil mixed with Water in the Consecration of it (*a*).

2. Exorcism composed of certain Words, Prayers and Actions, for driving away the Devil (*b*) out of the Child, and the Salt, &c. And the Priest is to blow in the Face of the Child, after the form of a Cross, saying, *Get out of him Satan, &c.* (*c*).

3. The Forehead, Eyes, Breast, &c. are to be cross'd, to shew that by the Mystery of Baptism, the Senses are opened to receive God and to understand his Commands. *Catech. n. 67. Pastor ibid.*

4. Then some exorcis'd Salt is to be put into the Mouth, to signify a deliverance from the Putrefaction of Sin, and the favour of good Works (*d*). And the Priest in putting it into the Mouth, saith, *N. Take the Salt of Wisdom, and let it be a Propitiation for thee to Eternal Life. Amen* (*e*).

5. Then the Nose and Ears are to be anointed with Spittle, and then the Child is to be brought to the Water, as the blind Man to *Siloam*, to signify it brings Light to the Mind. *Catech. ibid. n. 68.*

After Baptism, 1. The Priest anoints the top of the Head with Chrism (*f*), and he adds *Let him anoint thee with the Chrism of Salvation* (*g*).

(*a*) *Catech. ibid. n. 11. & 60.* (*b*) *Catech. ibid. n. 65.* (*c*) *Pastorale Antwerp. 1625.* (*d*) *Catech. ibid. n. 66.* (*e*) *Pastor. ibid.* (*f*) *Catech. ibid. n. 72.* (*g*) *Pastor. ibid.*

may be the better imprinted on the Mind (a).

(a) Catech. par. 2. c. 2. n. 59.

But can we think it for the Majesty of the Sacrament of Baptism, to have it dressed up like a form of Conjurament, that the Child must be supposed to be possessed with the Devil, and the Priest must blow in his Face, three times after the manner of a Cross, *with a Get thee out, Satan*, before he can say, *Peace be with thee*: And that he must cross him half a score times or more, from part to part, in preparation to Baptism?

Can we think it for the Majesty of it, to have Salt exorcised in the Name of the Father, Son, and Holy Ghost; and to put it into the Mouth of the Child, *for a Propitiation unto Eternal Life*? Can we think it for the Majesty of this Ordinance, that the Priest should, how modestly soever, put some of his own Spittle in his left Hand, and then taking it thence with the Thumb and Fore-finger of his right Hand, touch both Ears of the Infant, and say, *Ephatha*, *be thou opened*; and then his Nostrils, and say, *For the sake of our Sweetness*; but thou, O Devil, fly, &c. and then on his right Hand, after the manner of a Cross, saying, N. *I deliver thee unto thee, the Mark of our Lord Jesus Christ* ✠, *that thou mayest drive the Adversary from thee on every side, and have Life eternal*? &c.

And what are the Benefits imprinted on the Mind by these, and the like fantastical Ceremonies? Or where is that such Benefits are promised, as these are said to signify? Is it not rather a debasing of it, to have such Rites and Prayers introduced into it, which are said to signify and contain that which Baptism was never intended and appointed for? As to give an instance in the Salt used in it.

## The Exorcism of the Salt.

*Exorcise [conjure] thee, O Creature of Salt, in the Name of the Father* ✠ *Omnipotent, and in the love of our* ✠ *Jesus Christ, and in the virtue of the Holy* ✠ *Spirit. I exorcise thee in the Name of the Living* ✠ *God, by the True* ✠ *God, by the Holy* ✠ *God, who hath created thee for the safe-guard of Mankind, and hath commanded it to be consecrated by his Servants for the People that come to believe, that in the Name of the holy Trinity thou*  
be'st

2. He puts a white Garment on the Baptized, saying, *Take this white Garment, which thou mayest bring before the Judgment Seat of Christ, that thou mayest have Life Eternal.* Catech. ibid. n. 73.

3. A lighted Candle is put into the Hand, to shew a Faith inflamed with Charity, and nourished with good Works. *Ibid.* n. 74.

### Of Confirmation.

Q. 58. **I**S Confirmation a Sacrament?

A. It's properly and truly a Sacrament; and whosoever holds otherwise, is accursed (a), and an Heretick (b).

(a) Conc. Trid. Sess. 7. de Confirm. Can. 1.

(b) Bellarin. Doctri. Concil. Trid. &c. de Confirm. c. 1.

Q. 59. **W**HAT is the Matter of the Sacrament of Confirmation?

A. The Matter is Chrism, which is an Ointment compounded of Oil Olive and Balsam, and consecrated by the Bishop (a), upon Maundy Thursday (b).

(a) Catech. Rom. par. 2. c. 3. n. 2, 7.

(b) Sum of Christian Doctrine, Lond. 1686.

Q. 60. **W**HAT is the Form of Consecration?

A. The Form is the Words used by the Bishop, when he croses the Forehead with the Chrism, viz. *I do sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation.*



be'st made a wholsom Sacrament to put the Enemy to flight. Therefore we pray thee, O our Lord God, that in sanctifying ✠ thou dost sanctify this Creature of Salt, and in blessing ✠ thou dost bless it, that it may be a perfect Medicine to all that take it, &c.

And in the Prayer, it is said, That thou wilt favourably regard this thy Servant, and that taking this first food of Salt; thou wouldst not suffer him any longer to hunger; so that he may be filled with Heavenly Food, &c. All this and much more may be read in the Pastorale, *ibid.*

### Of Confirmation.

R. 58. **T**HE Roman Catechism saith, That Sacraments cannot be instituted by any but God (a). And yet the great Schoolman Alex. Ales saith, Christ did not institute nor declare Confirmation to be a Sacrament (b). And then by their own Confession it is none.

(a) Catech. *ibid.* n. 9. & 12. (b) Par. 4. Q. 9.

R. 59. **C**hrism was anciently used in Confirmation; but that it was either of Divine Institution, or the Matter of a Sacrament, is not said, nor can be said with any truth or certainty. For if we look for it (where things of Divine Institution are to be sought for) in Scripture, there is not the least Syllable for it.

R. 60. **I**T is said, from the authority of Pope Fabian (a), that Christ instituted the Matter and Form of Confirmation, but Alex. Ales saith, it was ordained by the Meldensian Council (b). And indeed the Roman Catechism, after some pretence to Divine Institution, thinks it safest to resolve it into the authority of the Church.

(a) Catech. Rom. *ibid.* n. 6. & 12. & Bellarminus de confirm. c. 2. (b) Par. 4. Q. 9. M. 1.

vation, in the Name of the Father, Son, and Holy Ghost. Catech. n. 2. & 11.

Q. 61. **W**hat Ceremonies are used in Confirmation?

A. In the Anointing, the Bishop dips the tip of his Finger in the Chrism, and making a Cross, saith, *I do sign thee, &c.* (a).

2: After Confirmation, he strikes the Person lightly on the Cheek, that he may remember he is to suffer all Injuries for the Name of Christ, with Patience and Courage (b).

3. Then the Person to be confirmed, setting his Foot upon the right Foot of the Godfather (c), is to have his Head bound with a clean Head-band for some days more or less, with reverence to the Holy Chrism, which done, the Band is to be preserved in the Vestry (*Sacrarium*) or other clean place, till the following *Ash-Wednesday*, to be burnt to holy Ashes (d).

(a) Pontif. de Confirm. (b) Catech. n. 25. (c) Pontif. ibid. (d) Pastorale.

### Of the Eucharist.

Q. 62. **W**hat is the Eucharist?

A. It's a Sacrament wherein is truly, really, and substantially contained whole Christ, God-Man, Body and Blood, Bones, and Nerves (a), Soul and Divinity, under the species or appearance of Bread and Wine (b).

(a) Catech. Rom. par. 2. c. 4. n. 33. (b) Conc. Trid. Sess. 13. de real. præf. c. 1. *A Sum of Christ. Doct.* printed 1686.

R. 61. **W**HETHER we consider the far-fetch'd significations of the Ceremonies in the Church of Rome, or the Virtue they put in them; the abuse in them is intolerable: As for instance, That in Consecration of the Chrism for Confirmation, the Bishop blows upon it, to signify the descent of the Holy Ghost for the Sanctification of it (a). That it hath a power of Sanctification is the Instrument of God (b). So the Bishop prays in the Consecration of it, *That God in bestowing Spiritual Grace upon this Ointment, would pour out the fulness of Sanctification, and that it may be to all that are to be anointed with it, for the Adoption of Sons by the Holy Spirit. Amen.* (c). But where is there any Promise of God for the Sanctification of this Chrism; or where the Institution for its being an Instrument of Sanctification to us?

(a) Bellarm. de Confirm. l. 2. c. 13. §. tertio halat.

(b) Ibid. §. Quarta Cæremonia. (c) Pontif. Rom.

### Of the Eucharist.

R. 62, 63, 64. **N**O such change of the substance of the Bread, Into the substance of Christ's Body, &c. can be inferr'd from our Saviour's Words, *This is my Body*, Mat. 26. 26. for, it is not said this is turn'd into my Body, but, *this is my Body*; which if to be taken literally, would rather prove the substance of the Bread to be his Body. Therefore Cardinal Cajetan acknowledges that it's nowhere said in the Gospel, that the Bread is changed into the Body of Christ; but that they have it from the authority of the Church. Cajet. in Aquin. 3. par. q. 75. art. 1.

2. It's further evident that the words are not to be taken in

Q. 63. **H**ow do they attempt to prove this?

A. From the Words of our Saviour, *This is my Body*; which, say they, do clearly demonstrate, that the same Body which was born of the Virgin, and is now in Heaven, is in the Sacrament. *Catech. p. 2. c. 4. n. 26.*

Q. 64. **W**hat becomes of the Bread and Wine after Consecration?

A. Upon Consecration there is a Conversion of the whole Substance of the Bread into the Substance of Christ's Body, and of the whole Substance of the Wine, into the Substance of Christ's Blood; which Conversion is usually called Transubstantiation. *Conc. Trid. ibid. c. 4. Concil. Later. 4. Can. 1.*

Q. 65. **W**hat is then that, which is seen and tasted in the Eucharist?

A. The things seen and tasted, are the Accidents only of Bread and Wine; there is the Savour, Colour and Quantity of Bread and Wine, without any of their Substance; but under those Accidents there is only the Body and Blood of Christ. *Catech. Rom. n. 37, & 44.*

Q. 66. **I**s the Body and Blood of Christ broken, when the Host is broken and divided?

in their proper fence, when it's as well call'd Bread after Consecration as before it, 1 Cor. 10. 17. c. 11. 26, 27, 28. So that as the Bread was his Body, so what was call'd his Body was also Bread at the same time it was his Body; signifying that in its natural substance it was Bread, and in a mystical relation his Body.

3. It's to be observed, that the mystical relation which the Bread by Consecration has to Christ's Body, is sufficient to give it the name of his Body. For it is the usual way of Scripture, to call things of a Sacramental nature, by the names of those things they are the figure of (a). So Circumcision is call'd the Covenant, Gen. 17. 13. And the killing, dressing, and eating the Lamb is call'd the Passover, Ex. 12. 11. And after the same manner is the Bread in the Sacrament Christ's Body; That is, as Circumcision was the Covenant, and the Lamb the Passover, by signification and representation, by type and figure. And so the Elements are call'd by the Fathers, *The Signs* (b), *the Symbols* (c), *the Figure* (d) of Christ's Body and Blood.

(a) Aug. Epist. 23. (b) Orig. dial. 3. contr. Marcion. (c) Euseb. dem. Evang. l. 1. c. ult. (d) Aug. contr. Adimant. c. 12.

R. 65. **O**U R Saviour appealed to the senses of his Disciples, Luke 24. 39. *Handle and see me, for a Spirit hath not flesh and bones as you see me have.* Take away the certainty of sense, and there is no discerning a Body from a Spirit: And grant Transubstantiation, and we take away the certainty of sense. For there are all the Accidents, the Savour, the Colour, &c. of Bread and Wine, without Bread and Wine which they are the Accidents of: And there is the Body of Christ, without any of the Accidents belonging to that Body, without quantity, figure, parts or place, as is acknowledged, *Catech. Rom. ibid. n. 43.*

R. 66. **I**F every particle of the Host is as much the whole Body of Christ, as the whole Host is before it be divided, then a whole may be divided into wholes; for  
E di-

A. No, because Christ is impassible (a); and besides there is whole and intire Christ under either Species or Element, under the Species of Bread, and under every Particle of it; under the Species of Wine, and under every drop of it.

(a) *Abridgment of Christ. Doctrine*, c.11. ff. Euchar.

(b) *Conc. Trid. ibid.* c. 3.

Q. 67. **D**o they Administer the Sacrament in both kinds of Bread and Wine?

A. Not to the People, who are permitted to receive it only in one Kind, and are denied the Cup. *Trid. Sess. 21. c. 1.*

Q. 68. **F**or what Reason doth the Church of Rome deprive the People of what our Lord is granted to have instituted?

A. It is for just and weighty causes (a), such as these, 1. Lest the Blood of Christ should be spilt upon the Ground. 2. Lest the Wine by being kept for the Sick, should grow eager. 3. Because many cannot bear the tast or smell of Wine. 4. Because in many Countries, there is such a scarcity of Wine, as it is not to be had without great charge and tedious Journies. 5. To disprove those that deny whole Christ to be contained under each Species (b).

(a) *Con. Trid. ibid.* c. 2. (b) *Catech. Rom. ibid.* n. 66.

Q. 69.



divide it and subdivide it, it is still whole. Whole it is before the division, whole it is in the division, and whole it is after it. Thus unreasonable, as well as false, is the Doctrine of Transubstantiation, which yet they profess no person can be saved without the belief of. *Conc. Trid. ibid. Can. 1, 2, 3, 4. Bulla Pii. 4.*

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R. 67. **I**T is acknowledged, that our Saviour instituted and delivered the Sacrament in both kinds (a). And that it so continued even in the Church of Rome for above 1000 years after (b). And yet with a *non obstante* to both, they forbid the people to drink of the Cup; and declare, Whoever thinks it necessary to receive in both kinds, is accursed (c).

(a) Concil. Constant. Sess. 13. & Trid. Sess. 21. c. 1, 2.  
 (b) Consult. Cassandri. Art. 22. (c) Concil. Trid. ibid. Can. 1.

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R. 68. **T**Hese are *the just and weighty causes* for their overruling the plain precept of our Saviour, Matt. 26. 27. *Drink ye all of it*: And yet whosoever shall say they are not just and sufficient reasons, is accursed (a). As if it was sufficient to forbid Wine in the Sacrament to all, because some few cannot bear the taste or smell of it: And it was a just cause to deprive all Countries of it, because some have not Wine, or cannot obtain it without difficulty. And how can they by this half-communion *disprove those that deny whole Christ to be contained under each species*; when it's given as a Reason in their Canon Law, why the officiating Priests must not receive the Body without the Blood, *because the division of one and the same mystery cannot be without sacrilege* (b). Which surely is an Argument, That whole Christ is not contained under each Species.

(a) Concil. Trid. ibid. Can. 2.

(b) De Consecr. dist. 2.

Q. 69. **W**hat is the Mass?

A. In the Sacrifice of the Mass the same Christ is contained, and unbloodily offered, who bloodily offered himself upon the Altar of the Cross. *Conc. Trid. Sess. 22. cap. 1.*

Q. 70. **O**f what Virtue is the Sacrifice in the Mass?

A. It's truly a Propitiatory Sacrifice, and is available, not only for the Sins, punishments and satisfactions of the Living, but also for those of the Souls in Purgatory. *Ibid.*

Q. 71. **I**s this necessary to be believed?

A. Yes; and whosoever denies any of this, is accursed (a), and incapable of Salvation (b).

(a) *Conc. Trid. Sess. 22. Can. 1.* (b) *Bulla Pii 4.*

Q. 72. **M**ay the Priest communicate alone, tho there be none besides to communicate?

A. Yes, the Church of Rome doth approve and commend solitary Masses, and accounts them a Communion; partly because the People do spiritually communicate in it, and partly because it's celebrated by a publick Minister, not only for himself, but also for the People. *Conc. Trid. ibid. cap. 6.*

Q. 73. **W**hat Honour is to be given to the consecrated Host?

A. They

R. 69. **T**HE Scripture when it extols the perfection 70, 71. and infinite value of Christ's Sacrifice, doth infer from it, that there needed not therefore any repetition of it. *Heb. 7. 27. He needed not daily, as those high Priests, to offer up sacrifice, &c. for this he did once, when he offered up himself.* But if the same Christ is offered in the Mass as was on the Cross, and that unbloody sacrifice is alike propitiatory as the bloody, there is then a repetition of the same sacrifice, and he is daily offered. And what is it to say the one was bloody and the other is unbloody, when the unbloody is of the same virtue, and is applied to the same end as the bloody? So that as if Christ had again been bloodily offer'd up, there had been a repetition of that Sacrifice; so there is a repetition of it when he is offered up unbloodily. To have then a perfect Sacrifice daily repeated, and a sacrifice without suffering, and a propitiation and remission without Blood, are alike irreconcilable to the Apostle, *Heb. 9. 22, 25. Who saith, Without shedding of Blood, is no remission; and that once in the end of the World hath Christ appeared to put away sin, by the Sacrifice of himself.*

R. 72. **T**HE Apostle calls the Lord's Supper a Communion, and saith, *all are partakers of that one bread,* 1 Cor. 10. 16, 17. And Cassander saith, *It cannot be properly a Communion unless many do partake of it;* and adds from the Council of Nants, That it's absurd to say, *Lift up your hearts, &c.* when there is none communicates with the Priest (a). And yet the Council of Trent declares, *Whosoever shall say such Masses are unlawful, and to be abrogated, is accursed (b).*

(a) Consult. Art. 24. de Solit. Miss. (b) Sess. 22. Can. 8.

R. 73. **W**E do freely own that Christ is to be adored in the Lord's Supper; but that the Consecrated Elements are to be adored, we deny. If

**A.** They give *Latria*, or the same Sovereign Worship which is due only to God ( *a* ); they Adore it ( *b* ); they Pray to it, &c. ( *c* ). And whosoever holds it Unlawful or Idolatrous so to do, is accursed ( *d* ).

( *a* ) Concil. Trid. Sess. 13. cap. 5. ( *b* ) Missale Rom. Can. Missæ. ( *c* ) Brev. Rom. Hym. in F. Corp. Ch. ( *d* ) Concil. Trid. ibid. Can. 6.

**Q. 74.** **W**hat are the Ceremonies used in the Mass?

**A.** The Ceremonies in the Mass, respect either Things, Actions or Words; among the Things, are Garments, Places, Time, Vessels, Cloths, Incense, Lights, &c. *Bellarin. Doctr. Trid. de Sacr. Miss.*

**Q. 75.** **W**hat are the Garments used by the Priest in the Mass, and what is their Signification?

**A.** 1. The Amice or white Veil, which he puts over his head, signifies mystically, either the Divinity of Christ covered under his Humanity, or the Crown of Thorns; and morally, Contemplation or Hope. In putting it on, he saith, *Put on, O Lord, the Helmet of Salvation upon my Head, that I may overcome all diabolical Temptations.*

2. The Alb or long white Garment, signifies mystically the white Robe put on our Saviour; and morally, Faith and Innocency. In putting it on, he saith, *Make me white, O Lord, and cleanse my Heart, that being whitened in the Blood*

Christ is not corporally present in the Host, they grant their Adoration to be Idolatry (a). And that he is not corporally present any where but in Heaven, we are taught, *Acts* 1. 11. and 3. 21. whither he went, and where he is to continue till his second coming to judgment.

(a) Coster. Enchir. c. 8. n. 10.

**R. 74.** **T**HE Council of *Trent* saith, That the Ceremonies of the Mass, such as Mystical Benedictions, Lights, Incensings, Garments, &c. are from Apostolical Tradition (a), or as others, were instituted by the Holy-Ghost (b): And that as they serve for the majesty of that Sacrifice, and to raise the mind to the contemplation of the Divine things conceal'd in it: So none of them are superfluous and vain (c).

(a) *Seff.* 22. c. 5. (b) *Bellarinus cap. de Sacr. Mis.*  
(c) *Catech. par. 2. c. 4. n. 81.*

Which how to reconcile to the numerous Crossings and Sprinklings, &c. used in the Celebration of the Mass, will be as difficult for them to undertake, as it is at the present for others to conceive. As for Example,

When the Priest is clothed with the Garments, rehearsed before, he comes to the Altar, and standing on the lowest step just against the middle of it, he makes a profound Reverence to the Altar and Crucifix. Then he ascends, and having placed the Books, &c. in order, he descends to the lowest step, and turning himself to it, with his hands joyned before his Breast, and making a reverence to the Altar or Crucifix, he begins the Mass standing upright, and drawing with his right hand (his left hand laid on his Breast) the sign of the Cross from his fore-head to his breast, he saith with an audible voice, *In nomine Patris, &c.* Then he joyns his hands before his breast, saying with a loud voice, *Introibo, &c.* The Minister standing on his left hand behind him bowing, saith, *Ad Deum, &c.* Then the Priest with the



of the Lamb, I may enjoy everlasting gladness.

3. The Girdle signifies mystically, the Cords wherewith our Saviour was bound; and morally, (being turn'd up on both sides) the two means to preserve Chastity, viz. Fasting and Prayer. When he puts it about him, he prays, *Gird me, O Lord, with the Girdle of Purity, and quench in my Loins the humour of Lust, that there may remain in me the Virtue of Continency and Chastity.* The like account is given of the Manipule, Vestment and Stole, and of the divers Colours of the furniture used in the several seasons, for which I refer the Reader to the *Manual of the poor Mans Devotion*, Chap. of the Ornaments of the Mass.

*The Sacrament of Penance.*

Q. 76. **W**hat is the Matter and Form of the Sacrament of Penance?

A. The Matter is Contrition, Confession and Satisfaction. The Form is, *I absolve.* Catech. Rom. par. 2. c. 5. n. 14. & 15.

Q. 77. **W**hat is Confession?

A. Confession with them, is a particular discovery of all mortal sins to the Priest, with all their Circumstances that do increase



Minister say the *Psalm*, *Judica me*, with *Gloria Patri*, at which he is to bow his Head to the Cross. Then he repeats the *Introit*, making with his Right hand the Sign of the Cross, from the Forehead to the Breast. Then he bows his Head and Body to the Altar, and saith, *Confiteor Deo*, and there he stands bowing till the Minister saith *Misereatur*: And when the Minister begins *Confiteor*, he lifts up himself. When he saith *Magna Culpa*, he smites thrice upon his Breast with the Right hand. The Confession ended, the Priest standing doth Answer, *Misereatur Vestri*. Then drawing the Sign of the Cross with his Right hand from the Forehead to the Breast, he saith *Indulgentiam*, and standing with his Head bowing, he proceedeth to *Deus te Conversus*, &c. with a loud Voice to the Prayer, *Aufer a nobis*, which he is to say secretly.

I should tire the Reader to go on; for thus the Missal proceeds in its Ceremonies in all the remaining parts of the Service. *Ritus Celebr. Miss.* [See Reply 57.]

### Of Penance.

R. 76. **W**E are told, that the Matter of a Sacrament is somewhat sensible (a), usually called the Element: But then how is Penance a Sacrament which has no such Matter? For where is the Matter that is sensible, in *Contrition*, &c? The Fathers in the Council of Trent to avoid this, call it *Quasi materia*, a matter after a sort (b.)

(a) Catech. Rom. par. 2. c. 1. n. 11. (b) Concil. Trid. Sess. 14. cap. 3.

R. 77. **W**E grant Confession to men to be in many Cases of good and excellent use, publick in case of publick scandal; private to a spiritual Guide for disburthening of the Conscience, and as an help to Repentance, according to the advice of the Apostle, *1 Jam.*

crease or diminish the sin, as far as can be call'd to mind (a); without which, neither Forgiveness nor Salvation is to be obtained (b).

(a) Concil. Trid. Sess. 14. c. 5. & Catech. *ibid* n. 48.

(b) Trid. *ibid* Can. 6. and 7. Catech. n. 44.

Q. 78. **O**F what kind is the Absolution, which the Priest grants upon Confession?

A. The Absolution is not only Declarative but Judicial, and the Sentence pronounced by the Priest, is as if pronounced by the Judge himself (a); he perfecting what God causes (b).

(a) Concil. Trid. *ibid*. c. 6. & Can. 9.

(b) Catech. par. 2. c. 5. n. 17.

Q. 79. **W**Hat is the Benefit of Absolution?

A. Altho a sinner is not so affected with such a sort of grief for his sin, as may be sufficient to obtain pardon; yet, when he has rightly confess'd to a Priest, all his sins are pardoned, and an entrance is opened into Heaven by the power of the Keys in Absolution. *Catech. ibid*. n. 38.

Q. 80. **W**Hat is Satisfaction?

A. It's a Compensation made to God, by Prayer, Fasting, Alms, (a) &c. for all offences committed against him (b); so as that the Offender is thereupon purged from the defilement.

g. 16. *Confess your faults one to another.* But to make Auricular Confession, or particular confession to a Priest, necessary to forgiveness and salvation, when God has not so made it, is apparently to teach for Doctrine the commandment of men: And to make it necessary in all Cases, is to make of what may be a useful means a dangerous snare, both to the Confessor, and those that confess.

R. 78. **T**O pardon sin, and absolve the sinner judicially, so as the Conscience may rest firmly upon it, is a Power reserved by God to himself. So David, *Psal. 32. 5. I said, I will confess my transgressions unto the Lord, and thou forgavest.* So 1 John 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* And therefore the Authority of the Priest is only ministerial, and declarative, and conditional. *Men do shew a Ministry in the forgiveness of sins, but do not exercise a right of power. They pray, but it's God forgives,* saith St. Ambrose, *de Spir. l. 3. c. 19.*

R. 79. **T**HE grief which is sufficient to obtain pardon, is contrition; and so the grief which is not sufficient to obtain pardon, must be Attrition: And the meaning then is, That Attrition with Absolution, is as effectual as Contrition. [See Reply 14.] This is confirmed by many of their Authors. So Gul. de Rubeo, *He that confesses his sins, grieving a little, obtains remission of them by the Sacrament of Penance ministered to him by the Priest in Absolution.* In 4. Sentent. dist. 18. q. 1. A Doctrine, that if made a Rule for strict Practice, will set men free from all obligation to the Duties of Repentance, and Gospel Obedience.

R. 80. **T**HE giving satisfaction to the Church in case of Scandal, and the imposing Penances upon notorious offenders, is a necessary and useful part of Ecclesiastical Discipline. But to make that a satisfaction to God which is given to the Church; and to make our works to satisfy, tho' but as an appendant to the satisfaction

filament of sin, and discharged from all temporal Punishments due to him, either here, or in Purgatory (c).

(a) Catech. ibid. n. 75. (b) Bellarinus de satisfact. Bellarm. de Indulg. l. 1. c. 7. SS. Quarta propositio.

(c) Catec. Rom. ibid. n. 65. & 66.

Q. 81. **H**ow do these Works become thus satisfactory?

A. They are meritorious and satisfactory (a) as they are united to the Satisfaction of Christ (b).

(a) Catech. ibid. n. 72, 73. (b) Bellarin. de forma satisfact. Bellarm. de Indulg. l. 1. c. 4. ff. Respons. non est quidem.

### *The Sacrament of Extreme Unction.*

Q. 82. **W**hat is the Matter of the Sacrament of Extreme Unction?

A. Oyl of Olive-berries (a) consecrated by a Bishop, which aptly signifies the Grace of the Spirit with which the Soul of the sick is invisibly anointed (b).

(a) Catech. Rom. par. 2. c. 6. n. 5.

(b) Concil. Trid. Sess. 14. de Extr. Unct. c. 1.

Q. 83. **W**hat is the Form of it?

A. The Form is, *By this holy Anointing, God pardon thee, whatever thou hast offended by the fault of the Eyes, Nose or Touch.*

Catech. ibid. n. 6.

Q. 84.

satisfaction of Christ, we can by no means allow : not the former, because it's derogatory to the Justice of God ; not the latter, because it's derogatory to the merits of our Saviour. For what can make a satisfaction to God, but the Obedience and Suffering of our Saviour ? Or what need is there of another satisfaction after that of our Saviour ? Heb. 10. 14. *By one offering he hath perfected for ever them that are sanctified.* And therefore to ascribe a Satisfaction to our own Works (tho in Conjunction with his) is to take the Sufficiency and Virtue from his, and to give it to our own. And indeed, *Belarmine* doth not scruple to say, *That there is but one actual Satisfaction, and that is ours*, tho it's by his, ours doth prevail. *De Purg. l. 1. c. 14. Ingolf. 1605. ff. Tertius tamen modus.*

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### Of Extreme Uction.

R. 82. **W**E read, *Mark 6. 13.* when the Twelve &c. *Apostles* were sent forth, they *anointed with Oil many that were sick, and healed them* ; making use of that anointing, not as a natural or necessary means, but as a mystical sign of the miraculous cure to be wrought by the power, and in the Name of Christ : And as long as this power continued in the Church, so long there might be a reason for continuing and using this Rite. And so accordingly the Apostle directs, *Jam. 5. 14.* *Is any sick, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the name of the Lord. And the prayer of faith shall save the sick, &c.* But as this then was not necessary, so when the power ceased, there was no reason for the continuance of this sign. And yet this Ceremony of Anointing is not only continued in the Church of Rome without any pretence to the power, but the nature and the use of it is wholly perverted from what it was in Apostolical

Q. 84. **W**hat are the Parts anointed?

A. The Eyes because of seeing, the Ears because of hearing, the Mouth because of tasting or speech, the Hands because of touching, the Feet because of motion; the Reins, because the seat of Lust. *Catech. ibid. n. 10.*

Q. 85. **W**hen is this anointing Administred?

A. It's to be Administred, only when Persons are supposed to be near the point of Death, and in imminent danger of life (a), whence it's called Extreme Unction, as last of all to be applied (b).

(a) Conc. Trid. *ibid* c. 3. Bellarm. Extr. Unct. l. 1. c. 2. ff. Accedit. (b) *Catech. ibid. n. 2. & 14.*

### *Of the Sacrament of Orders.*

Q. 86. **I**s Ordination a Sacrament?

A. It's truly and properly a Sacrament, and doth confer Grace; and whoso denies this, is accursed. *Concil. Trid. Sess. 7. Can. 1. and 23. cap. 3. and Can. 3.*

Q. 87. **W**hat are the several Orders instituted for the Service of the Church?

A. The Orders always received by the Catholick Church are seven, the greater and less; the



apostolical times. For 1. This Rite was then used in curing of the infirm and sick, but was not necessary to it; for we find them also cur'd by imposition of hands, *Mar. 16. 18. Acts. 9. 17.* by a Word, *Acts 9. 34.* by taking by the hand, *Acts 3. 7, &c.* But in the Church of *Rome* it's made absolutely necessary. 2. In Apostolical times it was a mere significant Rite, but in the Church of *Rome* it is made properly and truly a Sacrament, and whosoever saith it is a mere Rite, is accursed (a). 3. It was used in Apostolical times properly for corporal maladies; but in the Church of *Rome* it's properly for the Soul, and accidentally for the Body (b). 4. It was used then for the recovery of the sick and infirm; but here it's to be applied only to those that are judged to be past it.

(a) Concil. Trid. Sess. 14. Can. 1. (b) *Bellarmin. de Ex-rem. Unct. l. 1. c. 2. ff. Probo igitur.*

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### *Of Orders.*

Q. 86. **W**E account Ordination to be of Divine Institution, and that by it a Ministerial authority and commission is conveyed, and question not but a blessing doth accompany the Commission; but how necessary soever this Office is to the Church, and grace for the exercise of it, yet as that grace is neither annexed to the New Covenant, nor is promised to it, we cannot admit it to be properly and truly a Sacrament.

Q. 87. **W**E know of no authority there is for any Order under a Deacon; so as to anathematise them that do not receive them (a). We know of no authority for the Forms used in the ordination of those lower Orders; as, when the Bishop admits any to that of Exorcists, he reaches to them a Book in which the Exorcisms

the greater are the Priest, Deacon and Subdeacon; the less are the *Acolytus* who is to carry the Candle and assist the Subdeacon; the *Exorcist*, who is to attend, and pray over them that are possessed with the Devil; the *Reader*, and the *Ostiarus*, or Door keeper. *Catech. par. 2. c. 7. n. 12, 15, &c.*

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*Of the Sacrament of Marriage.*

Q. 88. **I**S Marriage truly and properly a Sacrament?

A. Yes, and whosoever denies it so to be, is accursed. *Concil. Trid. Sess. 24. Can. 1.*

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Q. 89. **M**ay those that are in Holy Orders Marry, or those that are married be received into Orders in the Church of Rome?

Exorcisms are contained, and saith, *Receive, and commit to memory, and take the Power of Laying on of Hands upon the Possessed, or Baptized, or Catechumens (b).*

(a) Concil. Trid. ibid. Can. 2. (b) Catech. ibid. n. 17.

We know of no authority for this kind of procedure; for those forms of conjuration contained in those Books, or for the use of those Rites therein prescribed, for Exorcising Persons, Houses, Cattel, Milk, Butter, Fruits, &c. infested with the Devil. See the *Pastorale Mechlin*, and the *Manual of Exorcisms*, Antwerp 1626. Bp. Taylor's *Disswas*. Sess. 10.

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### Of Marriage.

R. 88. **S**T. *Austin* saith, That signs when applied to Religious things, are called Sacraments (a). And in this large sence he calls the sign of the Cross a Sacrament (b); and others give the same name to washing the Feet (c) and many other mystical rites. And so we may allow the Translation of the Vulgar *Latin*, which reads *Sacramentum* for what the Apostle calls a *Mystery*, Ephes. 5. 32. But then Matrimony doth no more confer grace, nor doth, nor is, what a Sacrament doth or is, than Washing the Feet, or using the sign of the Cross; which *Bellarmin*, after all the Virtue he ascribes to it, will not allow to be properly and truly a Sacrament (d).

(a) Epist. 5. (b) in *Psal.* 141. (c) Cypr. de lotione pedum. (d) De imag. l. 2. c. 30 ff. Dices ergo.

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R 89. **T**H E Apostle on the contrary, saith, *Marriage is honourable in all*, Hebr. 13. 4. and gives an hard Character of that Doctrine which forbids it, 1 *Tim.* 4. 1, 3. And how lawful it was, the direction of the Apostle about it, 1 *Tim.* 3. 2. doth shew. And how convenient it is, is manifest from the disorders and mischiefs

*A.* No, those that are married may not be admitted (*a*), those that are admitted may not Marry, and those that being admitted do Marry, are to be separated.

(*a*) Concil. Later. 1 Can. 21. & Later. 2. Can. 6.

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**Q. 90.** **I**f Marriage is a Sacrament, and so confers Grace (*a*); how comes it to be denied to those that are in Holy Orders?

(*a*) Catech. Rom. par. 2. c. 8. n. 17.

*A.* Those in Holy Orders are the Temple of God, &c. and it is a shameful thing that they should serve uncleanness, as it's determined. *Later. Concil. 2. Can. 6.*

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**F I N I S.**

mischiefs attending the prohibition of it in the *Romish* Church (which wise men among themselves have lamented) and have thought it would be for the Honour of Christian Religion, and the Priesthood it self, that this Right and Privilege be restored to the Clergy ( *a* ).

( *a* ) Polyd. Virgil. de invent. l. 5. c. 4. & Cassander Consult Art. 23.

## *The CONCLUSION.*

**I** Might have added a 5th Section about the Jurisdiction which the Church of *Rome* challenges over Princes, and about their Canonization of Saints, their Consecration of *Agnus Dei's*, and Beads, &c. and the use these and the like are applied to. I might have further considered their Notes of a Church, and shew'd how many of them are not true, or however do not belong to the Church of *Rome*; but that would be too large a Subject to enter upon: And what has been said will be sufficient to shew how far that Church hath err'd from Truth and Reason. For if we set their *Councils*, *Missals*, *Breviaries*, *Rituals* and *Catechisms* on one side, and *Scripture* and *Antiquity* on the other; we shall find their Doctrines and Practices as well opposite to those, as they are opposite to ours: And may be assured that Persons may sooner lose their Eyes, than find there such a Primacy of *St. Peter*, as they contend for, or the Vicarship of the Pope, the Invocation of Saints, the Worship of Images, Service in an Unknown Tongue, Transubstantiation, Purgatory, and the rest that we contend against. *Scripture* and indubitable *Antiquity*, are the Authority we appeal to, thither we refer our case; and can heartily conclude with that of *Vincentius Lyrin*. *That is to be held, which hath been believed every where, always, and by all*, Contr. Hær. c. 3.

# FINIS.

# POSTSCRIPT.

*A Reply to the Answer of the Amicable Accomodation.* pag. 19.

A Late Author having some days since thought fit to single out a Passage of the foregoing *Catechism*, to help out his Charge which he produces against the Church of England, for Misrepresenting the Doctrines and Practices of the Church of Rome; I shall take the advantage of this new Edition, of shewing on which side (so far as this *Catechism* is concerned) the Misrepresentation lies. Thus he begins.

“ Another way of Misrepresenting the *Papists*, is in “ pretending to deliver their Doctrine, and then to insert something which is notoriously false, and absolutely detested by them: This is what is done by the

*A Catechism truly representing, &c.* pag. 56.

“ Author of a *Catechism* lately published, who undertakes to give a *Système* of Popish Doctrines *truly Represented*, according to their own most received Authors, and Councils; and coming to speak of Images, he says the *Papists*

PRAY TO THEM; which is so foul a Misrepresentation, that the Author of the Answer Page 17. “ to *The Papist Misrepresented* plainly con-

demns me, for making it a part of my Misrepresentations, as if 'twere never charged against the *Papists*. This, says he, would insinuate, as tho' WE did directly charge them

Ibid. “ with PRAYING to their Images, without any further respect; which we are so far from

charging them with, that I do not know of any people in the World liable to that charge. Thus what one Protestant asserts positively, as the Doctrine and Practice of the *Papists*, another Protestant rejects as a Misrepresentation so foul, as not to be imputed to the worst of Infidels.

But if after all this clamour, the aforesaid Answer doth charge the Church of Rome with Praying to Images, with



## Postscript.

with a Farther Respect; and the *Catechism* doth not charge them with *Praying to Images*, without a Farther Respect; Then wherein doth *one Protestant assert positively, what another rejects as a Misrepresentation?* And if this Charge, of thus *Praying to Images*, be alike maintain'd and prov'd by both, Where is the Misrepresentation? And here to do right to the abovesaid *Answer*, to the *Catechism*, and to Truth in both, I shall set down the words at full, as they are in the one and the other; and which our Author, for Reasons best known to himself, hath forborn to do. To begin with the *Answer*. It saith,

“It doth not look fairly, to put the *The Doctrine*  
“Title of *Praying to Images*; for *and Practise*  
“the Question is about *The Worship* *of the Church*  
“of *Images*: Whereas this Title *of Rome, in*  
“would insinuate [So as it is in the Reply, *Answer to*  
“but then immediately follows] “I do *the Papist*  
“therefore grant what our Author saith, *Misrepresent.*  
“viz. That all the veneration they express *c. 1. p. 17.*  
“before Images, whether by *Kneeling,*  
“Praying, lifting up the Eyes, burning Candles, Incense,  
“&c. is not at all done for the Image, but is wholly  
“referr'd to the things represented, which he intends to  
“honour by these Actions. But I hope now it is no  
“Misrepresenting for us to say, That they do *Kneel,*  
“Pray, Lift up their Eyes, burn Candles, Incense, &c.  
“before their Images; WHICH IS ALL I CHARGE  
“THEM WITH AT PRESENT. This Charge at pre-  
sent would have discovered too much, and have put  
a wary Reader upon looking farther, and therefore  
it was not fit to be inserted: And if he had, then the  
Misrepresentation had been spoil'd: For the Answerer  
a little after returns to the point, after this manner:

“To come now to our Author's Reflecti-  
ons on the Misrepresentation he saith has *P. 21, 22.*  
“been as to this point [of *Praying to Images*]. A  
“Papist Represented believes, it damnable to worship  
“Stocks and Stones for Gods; or to Pray to Pictures or  
“Images of Christ, the Virgin Mary, or any other Saints.  
What

## Postscript.

What faith the Answerer to this?

" These Expressions are capable of a double sense ;  
" and therefore this is not fair Representing.

" ( 1. ) *To worship Stocks or Stones for Gods*, may  
" signify two things : 1. To believe the very Stocks or  
" Stones to be Gods. And this we do not charge them  
" with. 2. To give to Images made of Wood and  
" Stone, the Worship due only to God, &c. And if  
" they will clear themselves of this, &c.

" ( 2. ) *To Pray to Images of Christ, or the Blessed*  
" *Virgin*, may likewise be taken in two senses. 1. To  
" Pray to them, so as to expect to be heard by the mean  
" Images, and so we do not charge them with it. 2. To  
" Pray to them, so as to expect rather to be heard by  
" themselves, for praying to them by their Images  
" And if this be not so, To what end are the Prayers  
" made in the Consecration of Images, for those that  
" shall pray before them ? To what purpose do so many  
" go in long Pilgrimages to certain Images, if they do  
" not hope to be better heard for Praying there ?

A little after, the Answerer farther Replies,

Pag. 23. " He [ the Misrepresenter, &c. ] is come at

" last to *Veneration before Images*. And is this  
" all ? Dares he deny *Veneration to Images* ? When the  
" Council of Trent hath determined it ; *Eisq; venera-*  
" *tionem impertiendam*. What is this *Veneration before*  
" *Images* only ? Bellarmine hath a Chapter on purpose to  
" prove, That *true and proper Worship is to be given to*  
" *Images*. And was he a *Misrepresenter* ? Suarez saith,  
" *It is an Article of Faith, That Worship is to be given*  
" *to them*. But if the *Veneration* be only before them,  
" Why are they Consecrated, and set up in places pro-  
" per for Adoration ?

So that what more evident, than that the Answerer  
doth not only charge, but prove it upon them, that they do  
*pray to Images*, but with a *further respect*, and that 1. from  
the consecration of them ; 2. from the places they are set  
up in ; 3. from Pilgrimages to them.

Let us now proceed to the Catechism, which thus  
propounds the case :

## Postscript.

**Quest. 44.** "What kind of Reverence, or Worship is required to be given to Images and Pictures in the Church of Rome ? *Catechism Q. 44. p. 42.*

**Ans.** "They kiss them, uncover the Head, and fall down before them ; offer Incense, and pray to them, and use all such postures of Worship as they would do to the person or persons thereby represented, &c.

**Quest. 45.** "What do they profess is their intention in the Reverence they give to Images and Pictures ?

**Ans.** "They declare, that the Honour given to Images and Pictures, is referred to the Prototypes, or the Persons represented by them, whether God the Father, Christ, Angels or Saints : And when they do fall down before the Image or Picture, they do worship God, or Christ, the Angel or Saint.

From which Answers laid together, or either of them entire, it manifestly appears, that they are therein said to pray to Images, as those Images represent the Person whom by those Images they direct their Worship to. For the Prayer is to the Object to which the Veneration is to be given, but the Veneration is to be given (saith the Council of Trent) to the Image, as thus representing ; and so is the Prayer.

In conclusion, the Answer and the Catechism both agree ;

1. That there is in the Church of *Rome* a praying to Images.
2. That they pray to them after the same manner as they bow and burn Incense to them, which is with respect to the Prototypes, or Persons represented.
3. That praying to Images, with respect to the Prototypes, is a praying to Images.

So that our Author hath been very unfortunate in the discoveries he hath made of a direct opposition betwixt Protestant and Protestant in this matter. And if he hath been alike partial in his other Collections from Protestant Authors as in this, he will gain no Credit to the Cause he labours to defend, nor do any injury to that he doth oppose.

But perhaps though the Answer and the Catechism are at last found to agree, yet what they agree in, is a Misrepresentation; and that to charge the Church of Rome with *praying to Images*, is to charge them with what is *notoriously false, and absolutely detested by them* (as the Author suggests). To this there needs no other Reply than what is above transcribed from the *Answer*; viz. That *to pray to Images*, may be taken in two senses 1. To pray to them, so as to expect to be heard by the meer Images, without any further respect; which we are so far from charging them with, that we know not of any People in the World, who are not like Stones and Stocks themselves, who are liable to that charge. 2. To pray to them with a farther respect to the Persons there by represented, and so as to expect to be rather heard by themselves, for praying to them by their Images. And if this be not so, to what end are the Prayers made in the Consecration of Images, for those that shall pray before them? To what purpose do so many go in long Pilgrimages to certain Images, if they do not hope to be better heard for praying there? Or why are they set up in places proper for Adoration? Why are the people required to give Veneration and Worship to them? And lastly, Why do they direct their Prayers to them? As they do to the Cross, which they salute after this manner, *Hail, O Cross, our only Hope, in this time of the passion. Increase grace in the godly; and blot out the sins of the guilty*; as the *Catechism* hath shewed, Q 46.

These things require a little consideration; and when our Author hath proved them not to be held or practised by their Church, then it will be time enough to call what has been charged upon them, *A foul Misrepresentation, and notorious falshood*; but till then, I must beg his pardon if I continue of the same mind, and conclude as before, That a part of the Worship given to Images in the Church of Rome, is, in the sense before spoken of, *To burn Incense, and to pray to them.*



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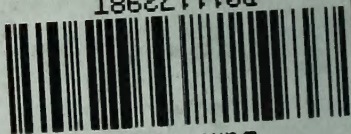
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